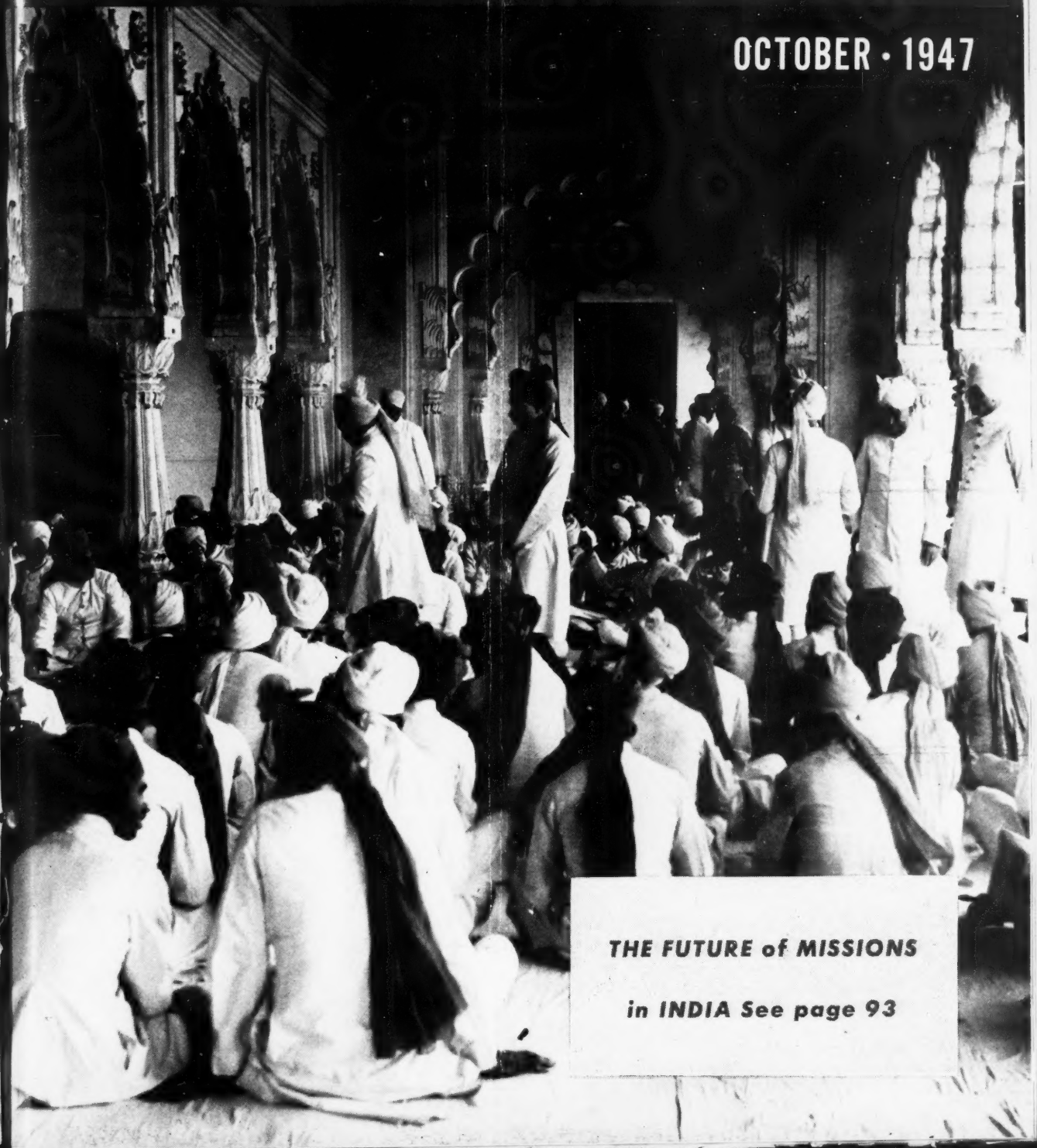


Woody

MONTHLY

OCTOBER • 1947



THE FUTURE of MISSIONS

in INDIA See page 93

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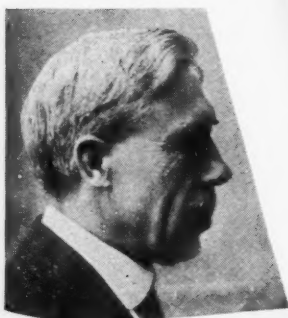


The proposed Bingham Memorial Hall

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FERNDALE, MUSKOKA, ONTARIO, CANADA

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Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelistic and evangelical; contending for the faith delivered once for all to the saints.

WILLIAM CULBERTSON, Editor
ERNEST D. CHRISTIE, Publication Manager

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Vol. 48

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UNIVERSITY OF ILLINOIS

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October, 1947

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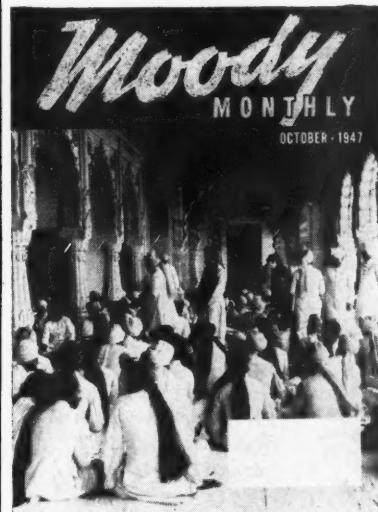
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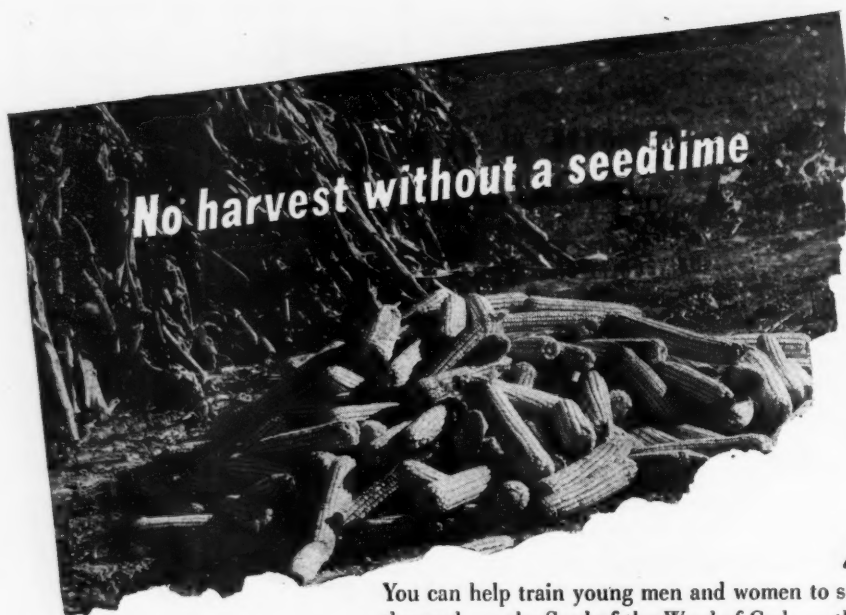
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THIS MONTH'S COVER



The cover picture, by Gendreau, shows Indians in Bharatpur observing "Holi," a religious ceremony. The eyes of the world are focussed on India, since its division by religious cleavages into two separate nations.

When the British agreed to grant India her independence recently, Moslems insisted on setting up their own state of Pakistan. For a careful analysis of the situation and its effect on the future of Christian missions in India, turn to page 93.



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Editorials

Help Yourself

We want MOODY MONTHLY to be the best! You can help us (and help yourself) by filling in the questionnaire which is inserted in this issue to let us know what you like and don't like about the magazine.

We wish it were possible to get closer to each one who reads MOODY MONTHLY . . . to visit in your homes and see what it is you want most in a Christian magazine . . . to look over your shoulder as you read each issue and know what articles you flip past hurriedly, and which ones you stop to read. Now and then you write and tell us your reactions, and your letters are read very carefully and eagerly.

The questionnaire will give all of you a chance to tell us what we want to know. Fill it out now . . . it's fun . . . it won't take over five minutes. And you'll be helping yourself by getting a better MOODY MONTHLY.

Soul-Winning

Evangelism is the first task of the church, and of every Christian. It is a great and broad task that calls for some men to be set apart as evangelists, and for all Christians to be soul-winners.

Because there is a need for Christians to sense the whole scope of evangelism from the biblical viewpoint, the first article in this issue seeks to report in a comprehensive way a current of feeling that we sense in talking to Christian leaders and in reading the volume of evangelical literature that comes regularly to MOODY MONTHLY.

The article does no special pleading for any one phase of evangelism, but recognizes the God given place of every phase in the program of winning lost men and women to Christ.

Mel Larson's "Youth for Christ World Conference" will bring stirring news for those who are following this widespread movement. And readers who are concerned about reaching America's high school young people will find encouragement and challenge in the work of Young Life Campaign described in YOUTH SUPPLEMENT.

All editorials, unless otherwise designated, are by Walden Howard, member of the editorial staff.

But for most of us evangelism means individual dealing with the men and women whom we meet in our daily round of activities. Mrs. Lucile Enlow gets at the heart of our responsibility in "What I Learned about Personal Work." The secret of all successful evangelism, whether in great mass meetings, through our local church program, or our daily witness, is earnest, intercessory prayer. "The effectual fervent prayer of a righteous man availeth much."

Crusade for Christ

Everybody's talking evangelism. You used to hear the word only from "old-fashioned" fundamentalists. Now it's the word on everybody's tongue.

During 1946 the Methodists conducted what they called a Crusade for Christ through evangelism. A total of 1,050,889 joined the church.* Other denominations have launched similar campaigns. Northern Baptists recently initiated a two-year crusade. Northern Presbyterians are in the midst of a revitalizing program which they have called the New Life movement, and similar campaigns are under way in other denominations.

The Methodist program was largely an emphasis on house-to-house visitation by ministers and laymen. Campaign leaders, directed by Dr. Harry Denman of Nashville, executive secretary of the Board of Evangelism, went from town to town. In morning sessions they briefed the ministers, in the evenings they met with laymen. They taught their constituents how to go from door to door, how to answer questions such as "Why should I be a Christian?"

Their chief purpose, it is claimed, was to "lead people to accept Jesus Christ as personal Saviour." Church membership was to be secondary. But how it worked out is a matter of conflicting reports.

An Evaluation

One prominent Methodist, who watched

*Dr. Elmer T. Clark, editorial secretary of the Methodist Board of Missions, warns against thinking incorrectly of that figure. "It is not claimed that there was an increase of over a million, but that more than a million were taken into the churches. As a matter of fact, around one-fourth or one-third were received by transfer, and many came from other Methodist churches."

the movement closely in his area, doubts that "five per cent of those received actually came as converted people who had a born-again experience." But he adds, significantly, "Of course if ten per cent were actually converted, it was a great victory." (Ten per cent would equal 100,000 converts.)

Other Methodist pastors found greater cause for rejoicing. "Ten years ago Methodist pastors were not free to carry on an evangelical program as they are now," writes a pastor from Michigan. "The Crusade for Christ has given every sound evangelical Methodist pastor a free hand in doing as much soul-saving work as he can. Revival meetings have been held in thousands of churches for the first time in ten or twenty years. Souls have been saved and tremendous spiritual growth and good has been the result."

There is no delusion about the prevalence of liberalism in the church. For Methodist leaders who do not feel the need of redemption or a message of personal salvation the crusade was only an expedient means of enlarging the church and ameliorating social evils. There is probably little chance that the Methodist Church as a whole will swing back to the evangelical fervor of the Wesleys, but there are signs of new life.

The Methodism of the Wesleys is not altogether dead. There are thousands of true, Bible-believing Methodists who have been given a free hand in their church after what one Methodist pastor has called "years of repression and ridicule." There have been conversions, genuine conversions, and every true Christian who is praying for revival will rejoice at the report of the salvation of souls through this movement in the largest body of Protestantism.

Other Churches

Movements for evangelism, in whatever denomination, will be followed with great interest by Christians whose primary interest is the salvation of lost men and women.

Though aware of the Modernism that has crept into many present-day churches they will recall Paul's words, spoken under somewhat similar circumstances. "Some indeed preach Christ even of envy and strife; and some also of good will . . . What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice" (Phil. 1:16-18).

If Christ is preached, we will stand back of a man with our prayer and allegiance, whether he be a Methodist, a Baptist, a Presbyterian, or of some other group. We cannot close our eyes to apostasy, but neither can we close our hearts to truth.



Overseas relief packages should be mailed at once to insure delivery by Christmas!

Abandoning Babies

If God permits any one of us to be the spiritual "father" at the new birth of a believer into His family, to neglect that one and not to do everything in our power to nurture him in his new faith is

worse than abandoning a baby on a doorstep.

It is not enough to win people to Christ. They must be built up in the faith. If circumstances make it impossible for us to do it, we must see that it is done . . . by somebody.

A baby born into a human family needs two things which he cannot provide for himself: food and protection. He must be fed until he can be taught to feed himself. He must be protected until he is old enough to take care of himself.

The analogy carries over into the spiritual realm. A new-born child of God must be fed "the sincere milk of the Word" until he is able to feed himself. He must be guarded from temptation and false teaching until he is able to wield the "sword of the Spirit, which is the Word of God."

In all our insistence upon evangelism, let us never forget that *winning converts is only part of the job*. The apostle Paul yearned over his converts with great concern: "My little children, of whom I travail in birth again until Christ be formed in you." Scriptural evangelism must emphasize the training of converts and their growth to maturity. To lead men to Christ, and then, to leave them with only a reassuring slap on the back, is inexcusable negligence that ignores the second half of the great commission: "teaching them . . ." Far-sighted evangelism leads men to Christ, then builds them up in the faith so that they may go out and win others.

Back to Sunday School

It is gratifying to note a resurgent in-

terest in the recruiting station of the church—the Sunday school. What was once an effective, powerful institution has, in recent years, been weakened both by the intrusion of Modernism and by disinterest and complacency on the part of evangelicals.

But now there is a threefold campaign under way to rebuild and fortify the structure.

First, great emphasis is being placed on the need for qualified and trained teachers. In this the Evangelical Teacher Training Association has led the way with training courses in colleges, Bible schools, and seminaries which lead to certificates qualifying graduates to teach Sunday school classes. It is felt that the preparation of teachers who will instruct young people in the things of God should approach, at least, the thoroughness which public school teachers must attain.

Second, greater emphasis is being placed on the Bible in the Sunday school class. It has long been felt by many that liberals have captured control of the International Uniform Lesson, and substitute lesson plans are being arranged by evangelical groups. But even previous to these developments many churches have substituted consecutive study of the Bible for their training program.

Third, a revival of the old Sunday school convention is under way. Highlighting this spontaneous movement will be the second annual National Sunday School Convention October 8-10, in Cincinnati's Hotel Gibson. District conventions will, we hope, become more prevalent. They should do much to reawaken

interest in the Sunday school and to promote the improvement of its vital mission.

★

If you want delivery by Christmas of overseas relief packages be sure to mail them at once!

Paul D. Moody

Christians who knew and loved D. L. Moody will regret to learn of the death of his younger son, Dr. Paul D. Moody, at his home in Vermont, August 18.

Dr. Moody was sixty-eight and had retired a year ago, after many years of service in the ministry and in educational circles. He was noted as president of Middlebury College, Vermont, from 1921 to 1942, after which he became associate pastor of First Presbyterian Church in New York City. During World War I he rose to the position of senior chaplain of the American Expeditionary Forces, attached to General Headquarters under General John J. Pershing, and enjoyed the distinction of being appointed liaison officer for the selection of Protestant chaplains at the outset of World War II.

Henry C. Thiessen

Conservative Christianity lost an able exponent in the home-going of Dr. Henry C. Thiessen, July 25, in Los Angeles, where he had gone last year for his health.

Dr. Thiessen had taught for many years in a number of evangelical schools: Northern Baptist Seminary, Fort Wayne Bible School, Evangel University, and Dallas Theological Seminary. He was head of the graduate school of theology at Wheaton College before becoming president and dean of Los Angeles Baptist Theological Seminary. He leaves an authoritative textbook, *Introduction to the New Testament*, and a host of students who have been confirmed in the historic Christian faith through his scholarly teaching.

Canadian Keswick Rebuilds

Canadian Keswick Conference, founded more than twenty-five years ago in the lovely Muskoka Lake region of Ontario by the late R. V. Bingham, stands today at the threshold of new opportunities as a center of missionary impetus.

In July, 1946, fire destroyed the hotel, and the loss seemed irreparable. But the directors decided to continue the conference sessions that were then being held, and God saw them through to the end of the season. Plans were laid then for the building of a new hotel, which is now under construction.

From its conception Canadian Keswick has been signally blessed of God, and has maintained a true testimony to the victory that is possible through the Lord Jesus Christ. Friends will be glad to know that its ministry will proceed unimpaired, and will want to pray that the new facilities will result in an even stronger impetus to foreign missions and Christians living in these days of such great need.

What's coming in the November issue

Report from Europe. Fifteen United States clergymen recently returned from an extensive tour. They saw starvation and ruin, despair and disillusionment, but they also saw hopeful signs of revival. We have asked Dr. Harold J. Ockenga and Rev. W. O. H. Garman to report for MOODY MONTHLY readers. What they say is alarming, but it is essential reading.

Christian Hosts to Europe's Refugees. New York City is the doorway to a land of new hope for thousands of immigrants, and the Newcomers Christian Fellowship is bringing the gospel to many of them. The fascinating story of this timely missionary enterprise is specially illustrated by William Carlsen.

Studies in Joshua. Few books of the Bible hold more practical lessons for the Christian life. Dr. Carl Armerding begins a series of studies in the November issue that is entirely different from anything we have ever printed. It makes the Bible live for you: You'll want to follow the whole series once you begin.

And much more . . . strong devotional messages . . . Thanksgiving features . . . "This Month's Sermon" . . . all in the big Thanksgiving issue of MOODY MONTHLY for November.

Scriptural Evangelism

BY WALDEN HOWARD

MOODY MONTHLY editorial staff

Positive emphasis is needed on every phase of the program of evangelism

E VANGELISM embraces the whole responsibility of the Church, as individuals and as a corporate body, to spread the gospel of Jesus Christ to lost men and women.

Here in the offices of MOODY MONTHLY, in touch, as we are, with Christian work and workers all over the world, we sense a growing desire for a balance of emphasis on evangelism's many phases, and on the positive, biblical principles for the proclaiming of the gospel.

There are men of God who are being greatly blessed in mass evangelistic campaigns. So intense is their enthusiasm for the ministry to which God has called them, they scarcely recognize the value of other soul-winning methods. To them "evangelism" is the particular type of evangelism in which they are engaged.

Others have been led into intensive programs of personal soul-winning, such as tract distribution and door-to-door visitation; and because of the blessing of God on their work they are inclined to feel that theirs only is the scriptural method.

Still others have been led to specialize in getting Christian people to a place where they can prove effectual witnesses, and are working hard at the perfection of the soul-winning program of the local church, or are operating through organizations which are composed of Christians but whose ultimate objective is the winning of the lost.

Many Christians are coming to feel that the greatest need today is for a recognition of the value of each different form of evangelism, and of their essential unity in the plan of God.

There is certainly no room for competition. Paul the apostle preached both "publicly, and from house to house" (Acts 20:20). Nor is the work of God promoted by denunciation of one another's ministry. Every Christian must, in the final analysis, give answer to God for his motives and methods. Meanwhile it is the responsibility of each Christian to find God's leading for his ministry in line with the principles taught in the Word of God.

The most striking fact about God's plan for Chris-

tian workers, as set forth in Ephesians 4, is its diversity, and yet unity. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12).

For convenience we shall treat the scriptural principles for evangelism under three headings: Evangelists, The Pastor and the Church, and Personal Evangelism.

Evangelists

Every Christian is expected to be a witness to Jesus Christ, but certain ones are given the gift of evangelism and called into the ministry of evangelism.

The Church has always had its evangelists, men adept at public preaching before crowds large and small, and through whom God has often worked to the salvation of great numbers of men and women. Christians are called upon to co-operate with evangelists in their work, provided their ministry is in accordance with the Word of God.

Great awakenings have followed the stentorian preaching of men like George Whitefield, John Wesley, Jonathan Edwards, and D. L. Moody.

But evangelists face peculiar temptations. There is the danger of superficiality, arising from the fact that they need not assume responsibility for the growth of their converts, but usually leave the nurture of new babes in Christ to pastors in the locality, and go on to

fresh fields of evangelistic endeavor.

Evangelists are much in the public eye. Often there is pressure on them to produce visible results to justify their ministry and to insure a reputation that will open further doors of opportunity for them. This may lead to methods of obtaining an audience or of gaining decisions that are unbecoming to the gospel.

But perhaps the fault lies chiefly with Christians as a whole. We fail to recognize that God often works quietly and inwardly, and we are prone to demand a visible show of results. The most fruitful evangelist often produces little public display of emotion. No man's success can ever be measured merely by the numbers who respond to his public invitations.

Evangelists are doing an important and essential work, and deserve the special prayer of Christians everywhere—that their ministry may be honored of God and productive of genuine and lasting results.

The Pastor and the Church

Most evangelists recognize an interdependence of their work with that of the local church. Those who are converted through their meetings need to be brought into the church for fellowship and spiritual growth. And most evangelists have found from experience that the effectiveness of their ministry depends upon the purity of the church and the soul-winning zeal of its members.

Consequently most evangelists, when conducting



a church campaign, will first seek to bring revival to Christians, knowing that an effective ministry must be a co-operative effort between himself, the pastor, and his church members.

Pastors in turn are not to neglect their own soul-winning responsibilities, but should place at the heart of their ministry, and as the overall objective of the church program, the conversion of the lost.

Personal Evangelism

It is significant in the above mentioned passage in Ephesians that the work of apostles, prophets, evangelists, pastors and teachers is said to be that of "perfecting the saints for their work of the ministry" (literal translation).

We are nowhere led to believe that evangelism is a duty reserved only for a select group of people. Every Christian is to be a witness.

There is interesting confirmation of this in Acts 8. There we are told that a persecution against Christians in Jerusalem caused them to be "scattered abroad . . . except the apostles. . . . Therefore they that were scattered abroad went everywhere preaching the word." It is evident that in this instance it was not the apostles, but ordinary men and women, who did the preaching.

We are constantly exhorted in the Bible to bear testimony to that which we know and have experienced of the saving power of Christ. We are not to be lawyers, but witnesses. Witnessing is not exhorting or persuading, but testifying.

An outstanding example is furnished in the account in John 9, of the blind man whom Jesus healed. He knew little about Jesus, though he came to know more as he bore testimony to the little he already knew. But he refused to be silenced or talked down in declaring what he did know. "This one thing I know," he persistently stated, "that, whereas I was blind, now I see."

The tragic shortcoming of Christians today is their failure to bear testimony to Christ, or their failure to live consistently with their spoken profession. It is the consistent testimony of evangelists that herein lies the greatest hindrance to their ministry. Certainly the work of evangelism would be multiplied a thousandfold if Christians as a whole presented a consistent witness to the world.

The testimony needs to be given, not so much at midweek prayer meeting, but outside the church—in the office, on the street, at the door—and then reinforced with a quality of life that shows the reality of Christ. The presence of positive Christian virtues—courtesy, patience, goodness, temperance, joy, peace—should be apparent to unbelievers and should provoke questions. The believer should then "be ready always to give an answer to every man that asketh [him] a reason of the hope that is in [him]" (I Pet. 3:15).

General Principles

There are certain biblical principles that must govern all evangelism, particularly the ministry of evangelists, but also the testimony of pastors and Christian laymen.

1. *The gospel message.* Evangelism is the proclamation of a particular theme of truth: "that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3,4). There are many more truths in the Bible than this, important truths that must be faithfully taught by the "pastors and teachers"; but this message of the finished work of Christ for sinners is the message for the evangelist.

Unless the saving work of Christ is faithfully and lucidly proclaimed, there is nothing for sinners to believe for salvation. It is not enough to work upon the emotions of men; only a clear declaration of the work of the cross can produce an intelligent and meaningful decision for Christ.

Today, as perhaps never before, Christian leaders are aware of the need to emphasize the content of the gospel message. A generation or two ago people

they received Him they would be saved. My work was to bring them to a decision to do what they already knew they ought to do.

"But all is different now. The question mark is raised everywhere, and there is need for teachers who shall teach and show the people what the gospel is. I believe that God will raise up a teaching evangelism through which this work shall be done."

Shallow, superficial preaching which fails to explain the gospel will not suffice today. As Dr. John W. Bradbury wrote recently in *The Watchman-Examiner*: "Gospel preaching is the preaching of one who thoroughly and profoundly believes the gospel, who has thought of it upon his knees until it has become a part of his spiritual life, to whom the lost state of man and salvation by Christ are as vividly real as are the events of his daily life. . . . A truly scriptural preacher is one who has gotten below the Word, to whom the whole Book is luminous, who knows the relation of one part to another, who understands the mission and characteristics of each writer, who apprehends the golden thread that runs throughout, who fortifies his position with Scripture carefully selected, which he exhibits so that thereafter, when the hearer thinks of that passage, it will glow with light."

2. *The ministry of the Holy Spirit.* It is the consistent testimony of Scripture that no Christian is capable of converting anyone. Salvation is the work of God through the enlightening, convicting power of the Holy Spirit (John 16:8).

But God works through human channels. His normal method is this: the Spirit of God, using the Word of God, through the man of God. Man may be the channel and instrument, but he must be entirely dependent upon the Spirit to give his words life and force, and to produce in his hearer a desire for salvation, and an understanding of the principle of faith.

Perhaps the classic description of Spirit-empowered gospel preaching is in I Corinthians 1:18-2:16. Paul therein describes his rejection of any manner of preaching which would depend upon a showy display of wisdom or upon the spirit of the world, his refusal of "enticing words of man's wisdom," and his complete dependence upon the Spirit of God. For "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It is well for us to carefully examine our present-day evangelism in the light of this God-given standard. Is our dependence, in the final analysis, on the Holy Spirit, or on well-developed techniques; on the supernatural work of God, or on mass psychology? A careful analysis will lead us to put proper emphasis on the work of the Spirit of God in our musical programs, our gospel messages, and manner of bringing men to a decision for Jesus Christ.

3. *The place of prayer.* All successful soul-winners and evangelists will recognize the supreme importance of interces-

[Continued on page 101]

EVANGELISM

Each month

Starting in November, *MOODY MONTHLY* will devote an entire section to evangelism . . . reports of outstanding organizations which are engaged in winning men to Christ . . . introducing men whom God is greatly using in soul-winning . . . articles of significance in the field of evangelism.

We will also resume publication of reports on evangelistic campaigns and Bible conferences together with announcements of future engagements. All information must be in the hands of the editors by the twentieth of the second month preceding date of issue.

Now you will be able to follow the ministries of men whom you know . . . you will be kept informed by the articles devoted to evangelism and evangelists. Look for the new section

Next Month in *Moody Monthly*

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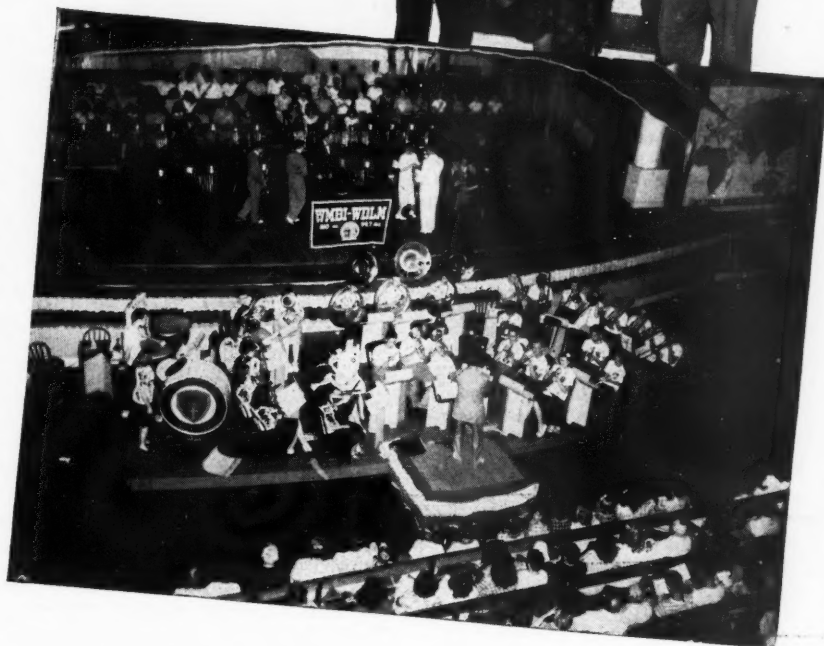
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a church campaign, will first seek to bring revival to Christians, knowing that an effective ministry must be a co-operative effort between himself, the pastor, and his church members.

Pastors in turn are not to neglect their own soul-winning responsibilities, but should place at the heart of their ministry, and as the overall objective of the church program, the conversion of the lost.

Personal Evangelism

It is significant in the above mentioned passage in Ephesians that the work of apostles, prophets, evangelists, pastors and teachers is said to be that of "perfecting the saints for their work of the ministry" (literal translation).

We are nowhere led to believe that evangelism is a duty reserved only for a select group of people. Every Christian is to be a witness.

There is interesting confirmation of this in Acts 8. There we are told that a persecution against Christians in Jerusalem caused them to be "scattered abroad . . . except the apostles. . . . Therefore they that were scattered abroad went everywhere preaching the word." It is evident that in this instance it was not the apostles, but ordinary men and women, who did the preaching.

We are constantly exhorted in the Bible to bear testimony to that which we know and have experienced of the saving power of Christ. We are not to be lawyers, but witnesses. Witnessing is not exhorting or persuading, but testifying.

An outstanding example is furnished in the account in John 9, of the blind man whom Jesus healed. He knew little about Jesus, though he came to know more as he bore testimony to the little he already knew. But he refused to be silenced or talked down in declaring what he did know. "This one thing I know," he persistently stated, "that, whereas I was blind, now I see."

The tragic shortcoming of Christians today is their failure to bear testimony to Christ, or their failure to live consistently with their spoken profession. It is the consistent testimony of evangelists that herein lies the greatest hindrance to their ministry. Certainly the work of evangelism would be multiplied a thousandfold if Christians as a whole presented a consistent witness to the world.

The testimony needs to be given, not so much at midweek prayer meeting, but outside the church—in the office, on the street, at the door—and then reinforced with a quality of life that shows the reality of Christ. The presence of positive Christian virtues—courtesy, patience, goodness, temperance, joy, peace—should be apparent to unbelievers and should provoke questions. The believer should then "be ready always to give an answer to every man that asketh [him] a reason of the hope that is in [him]" (I Pet. 3:15).

General Principles

There are certain biblical principles that must govern all evangelism, particularly the ministry of evangelists, but also the testimony of pastors and Christian laymen.

1. *The gospel message.* Evangelism is the proclamation of a particular theme of truth: "that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3,4). There are many more truths in the Bible than this, important truths that must be faithfully taught by the "pastors and teachers"; but this message of the finished work of Christ for sinners is the message for the evangelist.

Unless the saving work of Christ is faithfully and lucidly proclaimed, there is nothing for sinners to believe for salvation. It is not enough to work upon the emotions of men; only a clear declaration of the work of the cross can produce an intelligent and meaningful decision for Christ.

Today, as perhaps never before, Christian leaders are aware of the need to emphasize the content of the gospel message. A generation or two ago people

they received Him they would be saved. My work was to bring them to a decision to do what they already knew they ought to do.

"But all is different now. The question mark is raised everywhere, and there is need for teachers who shall teach and show the people what the gospel is. I believe that God will raise up a teaching evangelism through which this work shall be done."

Shallow, superficial preaching which fails to explain the gospel will not suffice today. As Dr. John W. Bradbury wrote recently in *The Watchman-Examiner*: "Gospel preaching is the preaching of one who thoroughly and profoundly believes the gospel, who has thought of it upon his knees until it has become a part of his spiritual life, to whom the lost state of man and salvation by Christ are as vividly real as are the events of his daily life. . . . A truly scriptural preacher is one who has gotten below the Word, to whom the whole Book is luminous, who knows the relation of one part to another, who understands the mission and characteristics of each writer, who apprehends the golden thread that runs throughout, who fortifies his position with Scripture carefully selected, which he exhibits so that thereafter, when the hearer thinks of that passage, it will glow with light."

2. *The ministry of the Holy Spirit.* It is the consistent testimony of Scripture that no Christian is capable of converting anyone. Salvation is the work of God through the enlightening, convicting power of the Holy Spirit (John 16:8).

But God works through human channels. His normal method is this: the Spirit of God, using the Word of God, through the man of God. Man may be the channel and instrument, but he must be entirely dependent upon the Spirit to give his words life and force, and to produce in his hearer a desire for salvation, and an understanding of the principle of faith.

Perhaps the classic description of Spirit-empowered gospel preaching is in I Corinthians 1:18-2:16. Paul therein describes his rejection of any manner of preaching which would depend upon a showy display of wisdom or upon the spirit of the world, his refusal of "enticing words of man's wisdom," and his complete dependence upon the Spirit of God. For "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It is well for us to carefully examine our present-day evangelism in the light of this God-given standard. Is our dependence, in the final analysis, on the Holy Spirit, or on well-developed techniques; on the supernatural work of God, or on mass psychology? A careful analysis will lead us to put proper emphasis on the work of the Spirit of God in our musical programs, our gospel messages, and manner of bringing men to a decision for Jesus Christ.

3. *The place of prayer.* All successful soul-winners and evangelists will recognize the supreme importance of interces-

[Continued on page 101]

EVANGELISM

Each month

Starting in November, *MOODY MONTHLY* will devote an entire section to evangelism . . . reports of outstanding organizations which are engaged in winning men to Christ . . . introducing men whom God is greatly using in soul-winning . . . articles of significance in the field of evangelism.

We will also resume publication of reports on evangelistic campaigns and Bible conferences together with announcements of future engagements. All information must be in the hands of the editors by the twentieth of the second month preceding date of issue.

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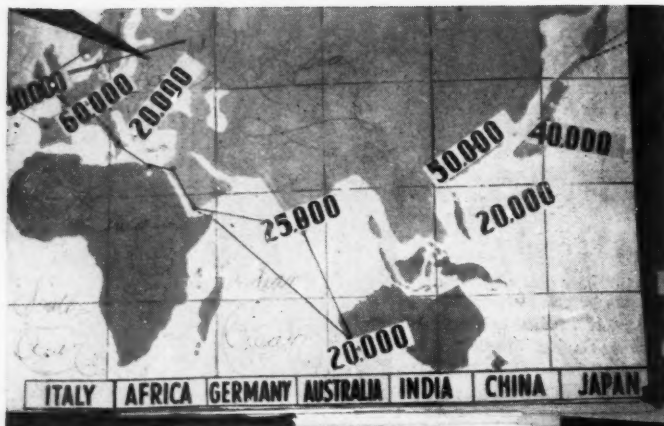
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were turning toward Holland, for their decision was clear. From August 1-8, 1948, the first World Congress on Evangelization will be held in Amsterdam under Youth for Christ sponsorship, but with all world-burdened evangelicals invited.

"Our goal," Dr. Johnson announced later, "will be to formulate a program by which to co-ordinate and accelerate, or step up, the final complete evangelization of the world in our generation, if possible. Representatives from all missionary and evangelical groups will be welcomed to participate in the formulation of this policy."

The plans as they now shape up in the minds of the leaders are:

1. A 750-delegate Congress, with 250 from the North American continent, 250 from Europe, and 250 from Africa, Asia, and elsewhere.

2. In addition to eight days of conference and discussion, a series of rallies to be held throughout all Europe both before and after the Congress.

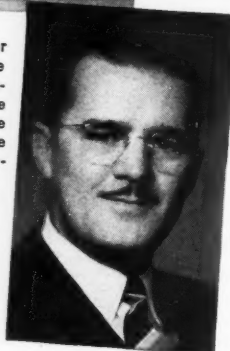
3. North American delegates to go by plane and boat immediately following their own two-week fourth annual convention at Winona Lake, July 4-18.

4. An attempt to deal adequately with every phase of world evangelization, with divisions of discussion to include the following: The Sunday school in world evangelization, missions in world evangelization, education (Bible schools, colleges, seminaries, etc.) in world evangelization, radio in world evangelization, music in world evangelization, publications in world evangelization, the Holy Spirit in world evangelization, the Word of God in world evangelization, and the Church in world evangelization.

The men of Youth for Christ had sounded out leaders of many other groups all over the continent before their convention, in order to get their reactions. As their replies began to come by letter and wire it was again evident that God was working. To Dr. Johnson's invitation to join the World Congress committee, many evangelical leaders have already responded with warm interest.

Up to publication date the following persons had indicated their eagerness to participate: Dr. Oswald J. Smith, pastor of People's Church, Toronto, and

Budget figures for money to be spent on YFC expansion in Europe and Asia were displayed before convention delegates. Noel O. Lyons will be co-ordinating director of the Holland conference.



missionary leader; Dr. V. R. Edman, president of Wheaton College; Dr. Louis T. Talbot, president of Bible Institute of Los Angeles; Dr. Hyman Appelman, evangelist; Dr. William Culbertson, acting president of Moody Bible Institute; Dr. Percy Crawford, director of Young People's Church of the Air; Clyde Dennis, president of Good News Publishing Company; Haldor Lillenas, composer; and Mrs. William ("Ma") Sunday, wife of the late evangelist.

At least 250 leaders from all Europe will be invited and their expenses to the Congress paid by Youth for Christ where necessary. The same policy will hold for other countries which have been devastated by war. Though 750 has been tentatively set as the size of the Congress, it will not be limited to that, nor will it be restricted to Youth for Christ workers.

"We invite wholeheartedly and gladly," Johnson has explained, "any and all representatives of groups which are interested, as we are, in seeing the world evangelized, and the gospel sent forth with new fire and power."

Since the Winona Lake meetings, plans for the Congress have found wide support. Rev. T. L. Livermore, president of British Youth for Christ, which came into being last March, has stated, "We'll do our best to have fifty of our leaders there from all over the British Isles."

Noel O. Lyons, for five years director of extension staff at Moody Bible Institute, will devote his time to setting up the Amsterdam meeting, as co-ordinating director, and will arrange rallies for prayer in all parts of the North American continent. Speakers from many foreign

countries will address these rallies, including Andrew Gih of China, Gregorio Tingson and Max Atienza of the Philippine Islands, and possibly a team of young people from Holland, along with many others.

Samuel DeHeer, veteran newspaperman who once owned a chain of twenty newspapers in Indonesia, will throw the weight of his knowledge and Christian zeal into the planning of rallies on the continent and the arrangement of the Amsterdam meetings. Host to the conference will be Hendrik VandeBunt, president of Netherlands Youth for Christ.

Why Holland for the Congress? "God has given us much favor in Holland," Johnson explains. "The president of Netherlands Youth for Christ is Hendrik VandeBunt, one of the leading business engineers of all Holland. Holland was one of the first places in which God blessed so abundantly in the past year as our six foreign teams went out to preach the gospel and to meet the many calls for help. Also, Holland is a key spot in Europe, especially as regards Germany."

Youth for Christ leaders left their Winona Lake conference this past summer with a deep conviction that there may not be much time left in which to preach the gospel. The conviction was created especially by the men who had been on foreign soil—the six teams and twenty-one men who went abroad during the past year.

"We have a deep conviction," one of them said, "that time is running out. What we do we must do now. Doors that were open to the gospel two years ago are closed now. God's enemies are risking their lives and we too must be willing to hazard all for the gospel."

To which Torrey Johnson added, "The great need of the hour is to give wings to and put wheels under our evangelical faith and to make conquest of all latest technological advance in the name of Christ and for the preaching of the gospel. The time has come for community-wide evangelistic campaigns of the D. L. Moody, Frank Mangs, and Christian Commando type, this pattern to be carried on in all the principal cities of the world."

The seed of an idea implanted in this young man's heart that night in Berlin will come to full fruit next August in Amsterdam. On the wall of a small office in downtown Chicago hangs a large world map. On forty-six countries there are pins, where Youth for Christ rallies exist; and around Amsterdam there is a small circle that represents a far larger prayer circle. Everywhere Christians are praying that when the World Congress meets, the power of spiritual revival will sweep over all barriers and flow to all parts of the world.

We do not look for a second Pentecost, but we look for the blessing of the first Pentecost to be extended to the whole Church of Christ.—Dr. J. Elder Cumming.

It is a wonderful fact that men and women saved by the blood of Jesus rarely remain objects of charity, but rise at once to comfort and respectability.—D. L. Moody.

Must we all worship alike?

By William M. Carle

Illustration by Robert Foster

MY FATHER had three children when the War Between the States broke out. For many months defeat after defeat followed the Union armies. Father, who lived in the North, itched to go to war.

One day, when his fourth child was just two months old, news came of another crushing defeat. Calling Mother, Father said, "Ann, I can't stand this any longer. I've got to go and join the army." "Go," my mother replied, "the children and I will get along somehow."

So Father enlisted and for three years fought through the campaigns of the Civil War, including Gettysburg. He was among the forces that drove Lee back to Richmond, when rumors of imminent surrender circulated freely among the men, and everyone knew that Lee's surrender would virtually mean the end of the war—and home.

"One day an orderly came riding down the lines waving his cap and shouting, 'Lee has surrendered,'" my father told me many years later. "Instantly pandemonium broke loose. Many of the men threw their caps as high as they could and shouted 'Hurrah! Hurrah!' Others threw their arms around each other and laughed as loud as they could. Still others cried aloud."

I asked, "What did you do, Dad?"

"I went and sat down behind a stump and didn't say a word to anyone."

How different the reaction on different men to the same news! To me one of the most amazing things about God is His delight in diversity. No two snowflakes are identical. No two people are alike. Does it not seem evident that the Creator does not delight in uniformity? Does it not suggest that since He has made us different, He expects diversity in our modes of worship?

People react in a variety of ways when they first learn that their sins are pardoned. When they come before the One who pardoned them, they will want to express their devotion in different ways. Some will show violent enthusiasm somewhat shocking to others. Others will seem quite cold and lifeless to the enthusiastic ones.

"Man looketh on the outward appearance, but the Lord looketh on the heart." And the Lord Jesus said, "True worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." Is it not primarily a right attitude of heart that He demands?

I asked an elderly woman once, "If I go to church and the preacher says nothing worth hearing, is it any use for me to go?" "Of course not," she replied curtly. But a young man overhearing

our conversation intruded, "I don't see why a man, when he goes to church to worship God, would want a preacher to butt in on his worship!"

What a contrast of conceptions these two answers reveal. One shows no sense whatever of worship; in the other, worship has crowded out all other ideas.

We need, many of us, to regain a sense of worship in our public services. A minister, having dismissed his congregation one Sunday morning, saw a young woman still sitting in her seat, her head bowed on the seat in front of her. Thinking she had fallen asleep, he went over and touched her. Raising her head with face aglow she exclaimed, "Oh, isn't He beautiful?" She had seen the One who is altogether lovely, the Chief among ten thousand, and she tarried before Him for a period of quiet worship.

An African native, away from his village, met some missionaries and learned for the first time of the God who loves men. He went back to his tribe carrying the Book which tells of God, but he was unable to read it. When he told the tribe of God, they wanted to do Him honor. But how should they worship Him?

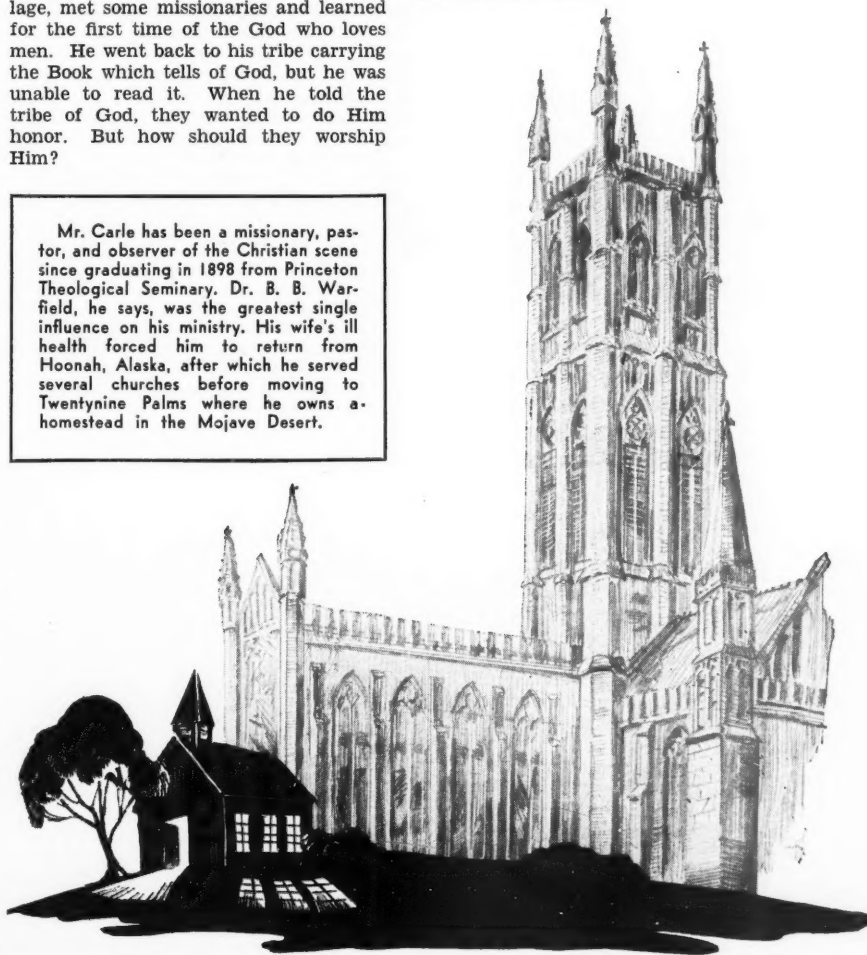
Mr. Carle has been a missionary, pastor, and observer of the Christian scene since graduating in 1898 from Princeton Theological Seminary. Dr. B. B. Warfield, he says, was the greatest single influence on his ministry. His wife's ill health forced him to return from Hoonah, Alaska, after which he served several churches before moving to Twentynine Palms where he owns a homestead in the Mojave Desert.

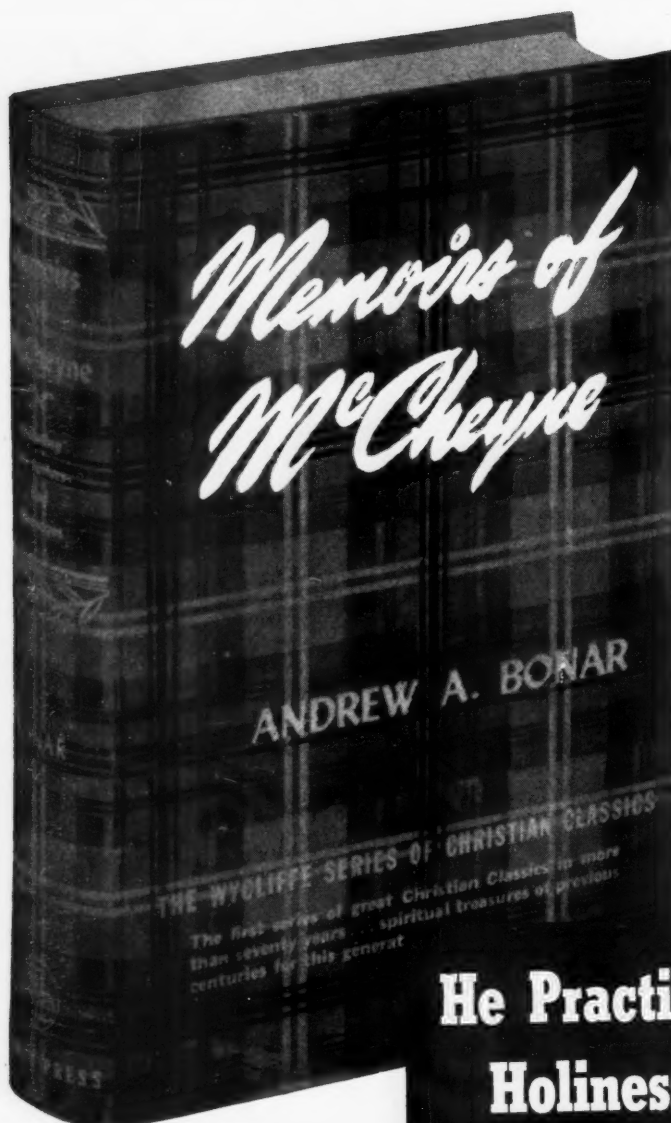
They laid the Book on a stump and sat around it in silence, in a meeting that might have reminded us of the old-fashioned silent Quaker meetings. Did such worship touch the heart of God? I am sure it did, far more than much of the cold ritual that many of us are accustomed to go through.

There are scriptural injunctions to obey in our worship. True worship is possible only for the redeemed. It is a spiritual thing which calls for confession and cleansing from sin, and for dependence on the Holy Spirit as we approach God.

But its individual form may vary as individuals vary. And it behooves us not to condemn another for His practices if he is among the redeemed and his heart is right with God.

We may prefer our way, but Paul reminds us, "Who art thou that judgest another man's servant? to his own master he standeth or falleth" (Rom. 14:4). Let us worship God from our hearts, "in spirit and in truth."





Glimpses of the life and writings of Robert Murray McCheyne condensed from the second volume in Moody Press' great "Wycliffe Series of Christian Classics."*

(All Rights Reserved)

ROBERT Murray McCheyne was a young man of uncommon holiness. The story of his life, together with some of his personal letters and sermons, first compiled and published in 1844 by Andrew Bonar, has been treasured by God's people everywhere as one of the great spiritual classics of all time.

Twenty-five years after its first appearance the book was in its one hundred sixteenth English edition, and its circulation in America was phenomenal.

*Copyright 1947, Moody Press. Reprinted by permission. The first two volumes of the Wycliffe Series, *Suffering Saviour*, by F. W. Krummacher, and *Memoirs of McCheyne*, by Andrew A. Bonar, will be offered as a special premium during the Moody Monthly Christmas Gift Subscription Campaign, to be announced in November.

He Practiced Holiness!

Why such a collection of papers, gathered together by a friend and published after McCheyne's death, should be cherished by so many for so long a time cannot be understood apart from some knowledge of the life of this young minister of the Church of Scotland who died at the age of twenty-nine.

McCheyne was born in Edinburgh May 21, 1813, when the first evidences of a spiritual awakening in Scotland were beginning to appear. His birth was one of the preparations of God for coming times of refreshing, for he was destined to be one of God's greatest gifts to His church, and long after his death was known as "the saintly McCheyne."

Tall, thin, full of elasticity and vigor as a young man, McCheyne had a brilliance of intellect that made him an accomplished Hebrew and Greek scholar. In 1831 he began his studies in Divinity Hall where Thomas Chalmers was pro-

fessor of Divinity, and David Welsh professor of Ecclesiastical History.

From the day of his brother David's death his friends observed a profound change. Though only eighteen years of age he showed a deep longing for a greater holiness of life. To a friend he wrote, "Pray for me, that I may be made holier and wiser—less like myself, and more like my heavenly Master; that I may not regard my life, if so be I may finish my course with joy."

With fellow students he met for prayer and Bible study to stir each other up in preparation for the ministry. McCheyne's state of mind is reflected in his diary.

"Nov. 21. If nothing else will sever me from my sins, Lord, send me such sore and trying calamities as shall awake me from earthly slumbers.

"Dec. 31. Somewhat overcome. Let me see: There is a creeping defect here. Humble, purposelike reading of the Word omitted. What plant can be unwatered and not wither?

"August 13. Clear conviction of sin is the only true origin of dependence on another's righteousness, and therefore of the Christian's peace of mind and cheerfulness.

"Feb. 23. Rose early to seek God and found Him whom my soul loveth. Who would not rise early to meet such company? The rains are over and gone. They that sow in tears shall reap in joy."

"Do get on with your studies," he wrote a young student in 1840. "Remember you are now forming the character of your future ministry in great measure, if God spare you. If you acquire slovenly or sleepy habits of study now, you will never get the better of it. Do everything in its own time. Do everything in earnest; if it is worth doing, then do it with all your might. Above all, keep much in the presence of God. Never see the face of man until you have seen His face who is our light, our all."

McCheyne might have become noted for his scholarship, had it not been for the fact that he regarded the winning of souls as his chief task. He made every talent he possessed subsidiary to the single desire of awakening those who were dead in trespasses and sins.

He was licensed to preach by the Presbytery of Annan, July 1, 1835. After several months he became assistant to John Bonar in the parishes of Larbert and Dunipace. His preaching was the giving out of his own inward life. He began each day by singing psalms at an early hour. This was followed by the reading of the Word for his own sanctification. He found a mine of spiritual riches in the *Letters of Samuel Rutherford*, and *The Life of David Brainerd*.

After only a few weeks of ministry a heart condition and irritating cough laid him aside from public duty. "Lord, I will preach, run, visit, wrestle," said I. "No, thou shalt lie in thy bed and suffer," said the Lord. The Lord saw I would have spoken as much for my own honor as His, and therefore shut my mouth. *I see a man cannot be a faithful minister, until he preaches Christ for Christ's sake—until he gives up striving to attract people to himself, and seeks only to attract them to Christ. Lord, give me this!*"

McCheyne's advice to a young man about Bible reading is most instructive as to his own prayer life. "You read your Bible regularly, of course; but do try and understand it, and still more to feel it. *Turn the Bible into prayer.* Thus, if you were reading the First Psalm, spread the Bible on the chair before you, and kneel, and pray, 'O Lord, give me the blessedness of the man'; 'let me not stand in the counsel of the ungodly.' This is the best way of knowing the meaning of the Bible, and of learning to pray."

After ten months with John Bonar, McCheyne was unanimously called to St. Peter's in Dundee, where his congregation amounted to about 1,100 hearers. There he referred to himself as "just an interpreter of Scripture." He sought to preach Christ, from whom all doctrine shoots forth as rays from a center. Many spoke of the peculiar sweetness and holy unction of his preaching, which attracted visitors from far and wide.

"Perhaps the Lord will make this wilderness of chimney tops to be green and beautiful as the garden of the Lord, a field which the Lord hath blessed," he thought.

He had an intense interest in missions and a decided impression that his career would be short. In 1838 his unremitting labor brought on a palpitation of the heart. Dr. Candlish asked him one day what he would think of "being useful to the Jewish cause during his cessation from labor by going abroad to make personal inquiries into the state of Israel?"

So, at twenty-four, he accompanied three older ministers on a Mission of Inquiry. During his absence a remarkable revival began under the preaching of Mr. W. C. Burns who was occupying his pulpit. When McCheyne came home, the blessing was continuing. He was welcomed with great joy. The church was crowded to hear him speak. Many were weeping; all were still and calm, intensely earnest to hear. He discovered that many who were saved during the revival were among those for whom he had prayed before he left them.

Three years later he visited the north of England, London, and Aberdeenshire. On his return he was seized with a sudden illness. When it became known that his life was in danger, a weeping multitude gathered at St. Peter's. Next morning he passed away, and in every house there was great mourning. "In passing along the high road," wrote a friend, "you saw the faces of everyone swollen with weeping." McCheyne's body was gently laid to rest outside his beloved church, St. Peter's.

In 1844, Samuel Miller, of Princeton Theological Seminary, wrote in an introduction to the American edition of his memoirs, "We cannot pray for a greater blessing to our beloved Church, than that the mantle of this holy man may rest upon all our pastors and elders, exciting them to zeal, the unceasing diligence, and the entire consecration to their Master in heaven which were so conspicuous in his short course."

The following excerpts are taken from the personal letters and sermons that make up the present edition of *Memoirs of McCheyne*.

I have great desire for personal growth in faith and holiness. I love the Word of God, and find it sweetest nourishment to my soul. The righteousness of God is all my way to the Father, for I am the chief of sinners; and were it not for the promise of the Comforter, my soul would sink in the hour of temptation.

Seek advance of personal holiness. It is for this the grace of God has appeared to you (see Titus 2:11, 12). For this Jesus died; for this He chose you; for this He converted you, to make you holy men—living epistles of Christ—monuments of what God can do in a sinner's heart. You know what true holiness is. It is *Christ in you the hope of glory*. Let Him dwell in you, and so all His features will shine in your hearts and faces. Oh, to be like Jesus! This is heaven, wherever it be. I think I could be happy among devils, if only the old man were slain in me, and I was made altogether like Jesus! But, blessed be God, we shall not be called to such a trial, for we shall not only be like Jesus, but be with Him to behold His glory.

Pray to be taught to pray. Do not be content with old forms that flow from the lips only. Most Christians have need to cast their formal prayers away, to be taught to cry, Abba. Arrange beforehand what you have to pray for. Do not forget *confession of sin*, nor *thanksgiving*. Pray to get your closed lips opened in intercession; embrace the whole world, and carry it within the veil. I think you might with advantage keep a small book in which you might mark down objects to be prayed for. I pray God to make you very useful in the parish and in the world. Do all things without murmurings and disputings. (See Phil. 2:14, 16.)

Live for eternity. A few days more, and our journey is done. Oh! fight hard against sin and the devil: the devil never sleeps. Be you also active for good. The Lord bless you and your dear minister.

Pray for us. Pray for the dead parishes around you.

Oh, fill up the little inch of time that remains to His glory; walk with God; live for God. Oh, that every thought, and word, and action might be in His favor, and to His praise! The Lord grant that we may meet again here, and with you be refreshed; but if not, may we meet "where we shall walk with Christ in white."

A holy minister is a terrible weapon in the hands of God.

In Malachi 2:6 you will find a sweet description of a faithful and successful minister: "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity." This is what *we should* have done; but the furnace brings out the dross, and afflictions discover defects unknown before. Oh, that I could say with Paul: "That I have been with you at all seasons serving the Lord with all humility of mind, and with many tears!" Ye are witnesses, and God also, "how holily, and justly, and unblameably, we behaved ourselves among you that believe." I am indeed amazed that the ministry of such a worm as I am should ever have been blessed among you at all; and I do this day bewail before God every sin in my heart and life that has kept back the light from your poor dark souls. Oh, you that can pray, pray that I may come back a holy minister—a shepherd not to lead the flock by the voice only, but to *walk* before them in the way of life.

Looking back over my pulpit work, alas! I see innumerable deficiencies. I always prayed that I might "not keep back anything that was *profitable*," that I might not shun to declare the whole counsel of God, "that I might decrease, and Christ increase." Still, alas! how dimly I have seen and set before you "the truth

Christian

By CONNIE CALENBERG

O God, that I should bear the name of "Christian,"
Should know Thy love, and share Thy wondrous grace;
That I should find Thy rich, undying mercy;
That I should gaze upon Thy holy face.
I cannot fathom, Lord, such condescension,
As day by day I feel Thy nail-scarred hand,
As hour by hour I find Thy love ne'er changing,
A rock beneath, where once was sinking sand.
To think that at Thy cross I found forgiveness,
The washing white of sin, salvation, free;
To think that I, unworthy, sinful, helpless,
May walk the paths of fellowship with Thee.
O God, my soul solicits every blessing,
Thy cross to bear; Thy perfect will to do;
That in this life the world might see Thee, Saviour,
Might call me "Christian," Lord, and find it true.

as it is in Jesus!" How coldly have I pleaded with you to "save yourselves from this untoward generation!" How many things I have known among you "besides Christ and him crucified!" How often have I preached myself, and not the Saviour! How little I have "expounded to you in all the scriptures the things concerning Jesus!"

One error more has been in my private labors among you. How much fruitless intercourse have I had with you! I have not been like a *shepherd* crying after the lost sheep, nor like a *physician* among dying men, nor like a *servant* bidding you to the marriage, nor like one plucking brands from the burning! How often have I gone to your houses to try and win your souls, and you have put me off with a little worldly talk, and the words of salvation have died upon my lips! I dared not tell you you were perishing, I dared not to show you plainly of the Saviour. How often I have sat at some of your tables, and my heart yearned for your souls, yet a false shame kept me silent! How often I have gone home

crying bitterly, "Free me from blood-guiltiness, O God, thou God of my salvation!"

Other joys do not fill the heart. But to know the Lord Jesus as our Surety, satisfies the soul; it brings the soul unto rest under the eye of our pardoning God.

Keep clear your sense of justification; remember it is *not* your own natural goodness, nor your tears, nor your sanctification, that will justify you before God. It is Christ's sufferings and obedience *alone*. Seek to be made holier every day; pray, strive, wrestle for the Spirit, to make you like God. Be as much as you can with God. I declare to you that I had rather be one hour with God, than a thousand with the sweetest society on earth or in heaven. All other joys are but streams; God is the fountain: "all my springs are in Thee."

In a mirror you will observe that every feature of the face is reflected—both the

large and small features. Now our soul should be a mirror of Christ; we should reflect every feature; for every grace in Christ there should be a counterpart grace in us.

TO THE REV. R. MACDONALD, BLAIRGOWRIE
Inward life. Words of counsel.

Dundee, 1842

This is Friday evening, and I do not know what to preach on Sabbath next, else I would have written you at greater length; but as I am to see you so soon face to face, there is the less need of communing with ink and pen.

I hope your health keeps good, and your labors abundant, that you have a continued interest in the blood which speaketh peace, a sense of forgiveness and acceptance in the Beloved, that you feel "his right hand under your head," and the power of His indwelling Spirit dwelling in you and walking in you. These sweet experiences alone make the minister's life calm and serene, like this autumnal evening. Ah! how easy it is to speak or write about them! What a different thing to feel them! It is my constant desire, and yet I am constantly disappointed. I think I never was brought to feel the wickedness of my heart as I do now. Yet I do not feel it as many sweet Christians do, while they are high above it, and seem to look down into a depth of iniquity, deep, deep in their bosoms. Now, it appears to me as if my feet were actually in the miry clay, and I only wonder that I am kept from open sin. My only refuge is in the word, "I will put my Spirit within you." It is only by being made a partaker of the *divine nature* that I can escape the corruption that is in the world through lust.

All things go on here much as they did. I cannot say that my sermons are much shorter, though I have tried to shorten them. My meeting is still the hour and a half, nor do I see how I can shorten it. It is very well attended. A stranger started up and prayed one evening. I did not interrupt him, or take notice of it, but have thought it best to forbid it. None but ordained servants should speak in churches.

I hope you have got all your preparations well forward. Deal faithfully by all that speak to you for the communion, especially the young. If you would have a clear conscience, none but those who are seeking really to close with Jesus Christ should be allowed to take the bread and wine, if a word of yours can help it.

Be decided in keeping back the scandalous. Stir up your elders to this. They are very apt to be remiss. May you have much grace given you at this time, and peace—droppings of the Spirit, and refreshings of peace in the heart. I invite all who have any wish to speak to their minister before communicating, to do so. May you have much fruit at this time that shall appear many days hence! I have been surprised to find even a poor table service blessed. Expect much, and much will be given. Pray for me, for I am all but desolate.

Let there be no *strife* among you, but who to be lowest at His feet, who to lean
(Continued on page 116)



How I Study My Bible

By Norman B. Harrison

Dr. Harrison has had a long and fruitful ministry as a pastor, Bible teacher, and writer. After serving Memorial Presbyterian Church, St. Louis, and Oliver Presbyterian Church, Minneapolis, he began a traveling Bible teaching ministry in 1939. Perhaps he is best known for his many Bible study books, and the "His" series. His writings are noted for their systematic style of presentation.

IT WAS my God-planned fortune as a boy to have a Bible-loving, missionary-minded woman take an interest in me (and other youngsters of the neighborhood). We learned portions of Scripture by heart. Under her tutelage I acquired a love for the Word, along with basic conceptions of Bible truth.

At the same time I formed the habit of reading the Bible in the large, and early in the morning. This habit carried me through college and seminary days. Thus I had come upon two essential principles of Bible study: familiarize and memorize.

In my approach to the Bible I have ever kept before me two things: first, the fact that the Holy Spirit is the teacher and revealer of truth; second, that He designed the Scriptures to meet our day-by-day need.

The Bible is more by far than a book of knowledge—it is that. It is a light upon the daily path (Ps. 119:105). If David found his limited Bible that to him, how much more should we our complete, perfect Word of God.

It is a heart searcher (Heb. 4:12). I must let it do its unhindered work of cleansing my heart (Ps. 119:11).

Above all it is food (I Pet. 2:2). I must be nourished by it as regularly as my body is renewed by material food. And I must seek its spiritual vitamins early, while heaven's dew of freshness is upon the manna (Exod. 16:21).

These considerations have saved me from the commentary habit. Valuable as they are, nothing that man has said about the Bible can be a substitute for the Bible itself. I wouldn't take thousands of dollars for the thrills that have come to me with nothing but God's Word in hand.

My favorite method is book study, getting the Spirit's mind on a given subject. Recently I read the Psalms, marking every expression of joy and gladness. It was a great blessing. I never tire of Philipians, for its call to "rejoice" under all circumstances—Paul was in prison.

Then word study has been exceedingly rewarding to me; what God can put into one word is a revelation of the wonders and perfections of His Book. Eat the Book (Ezek. 3:1).

Yet Bible study is not an end in itself. Through the written Word I must meet, love and yield to the living Word, even our Lord Jesus Christ.

"The *Fatherhood* of God, and the *Brotherhood* of Man"

By **GEORGE A. BROWN**

Plain facts about a persistent false doctrine that would undermine all true gospel preaching

THE DOCTRINE of the universal Fatherhood of God and brotherhood of man is not only widely proclaimed today but is too generally believed. It is popular both within and without the professing Christian Church, and is considered by many to be the true ground upon which the masses of men may get together in a fellowship that is worldwide.

Is the doctrine true or do men carelessly accept it without first examining it in the light of the Old and New Testaments, the sole ground of our faith? Does the Bible teach that God is the Father of all men, and that all men are brothers because they are sons of a common Father?

This question is important because there are many men today who claim that this doctrine is the sum and substance of the message of the Bible, that it was what Jesus taught, and that it is the heart of the gospel.

Harnack, in his book *What Is Christianity?* says, "God's Fatherhood is the main article in Jesus' message." Harnack means by this a universal relationship which God sustains toward all mankind upon the basis of creation.

Nevin C. Harner and David D. Baker, in their book *Missionary Education in Your Church*, say, "Missions is merely a particular expression of brotherhood under a Father God. The missionary goes to men whom he has learned through Christ to recognize as his brothers. Because they are his brothers, he longs to bring them abundance of life both in body and in soul and to catch them all up in one worldwide brotherhood. This teaching of brotherhood under a Father God is so essential a part of Christianity that if it goes, Christianity goes too. It was constantly on our Lord's lips and in His life. It interpenetrates all His teachings about the kingdom. It has been part and parcel of the Church's life and doctrine in every age and must remain so in our own."

Ideas for the "New World Order" are built on this doctrine of brotherhood. A recent speaker has said, "The World

Mr. Brown has been a United Presbyterian minister for fifty-one years, and helped to start the first men's missionary society in his denomination while pastor at Elyria, Ohio. His present pastorate is Salineville, Ohio.

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What People Are Saying About This Teaching

"We cannot understand either this war or the peace to come, unless we have some knowledge of the Bible and the history of the United States. Expressed in the fewest words possible, the meaning of the Bible is: All men are brothers because God is their Father."—Henry Wallace, spoken during World War II.

"Jesus' emphasis was almost entirely upon the life men should live on earth. He held to the great ethical ideals and to the high doctrines of God's Fatherhood and man's brotherhood."—A questionnaire circulated among Protestant ministers of Chicago by the School of Education of Northwestern University.

"The heart of this gospel is the faith that all men are sons of God."—A declaration of the General Assembly of the Presbyterian Church, U.S.A.

"Christian education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world embodying the ideal of the Fatherhood of God and the brotherhood of man."—Objective IV of the International Council of Religious Education.

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Church keeps reiterating for all with ears to hear that the only basis upon which World Order can be securely founded is the recognition of the essential, indissoluble brotherhood of all mankind under the common Fatherhood of the Living Sovereign of all humanity."

We are told that the practical application of this doctrine will bring world peace. Leaders of church life in England not many years ago outlined a ten-point program for the New World Order, the preface of which reads, "The present evils in the world are due to the failure of nations and peoples to carry out the laws of God. No permanent peace is possible in Europe unless the principles of the Christian religion are made the foundation of national policy and of all social life. This involves regarding all nations as members of one family under the Fatherhood of God."

Such reasoning proceeds on the assumption that the only thing necessary in order to get men to live together in peace and harmony is to bring them to realize that they are all children of a common Father, God, so that they will live together as such brothers are supposed to.

Such teaching is far removed from the evangelical position, though it is the trend in religious education today. Though there is a fine sound to much of it, we will discover that it is foreign to Christianity as revealed in the Word of God.

Is There a Twofold Fatherhood?

Just what are we to understand by the expressions "Fatherhood of God" and "brotherhood of man"? We know the meanings of the words "father" and "brother" from our ordinary sphere of life. They carry the same meaning when applied to God, but in a higher sphere of life.

According to some, God sustains a twofold relation to men as their Father—a natural relation, based upon His work of creation, in which all men participate, and also a spiritual relation that rests upon the redemptive work of Christ, in which only a limited number are included through God's re-creative work, that of regeneration by the Holy Spirit.

An outstanding teacher of recent years, Dr. James A. Grier, has expressed this belief well. "There are two classes of New Testament passages on the subject we are discussing. They present the Fatherhood in two distinct phases. It is an exegetical and doctrinal blunder to confuse the two and set to the account of one what solely belongs to the other. There is a Fatherhood God sustains to sinners and a Fatherhood He sustains to saints. The two things are as different as the final relations we are taught He sustains to the lost and to the saved. The two relations are begun here and are simply transferred to the hereafter. They are distinctly marked in this life."

But "What saith the Scripture?" This well-meaning statement, and others like it, involve a confusion of scriptural teaching that needs to be clarified.

Old Testament Teaching

God does not reveal much about His Fatherhood in the Old Testament. It is, for the most part, a New Testament truth. And neither Old or New has anything to say about the brotherhood of man. That idea is altogether unknown to writers of Scripture.



"And the leaves rustle through the trees at night,
And the air is sweet with smoldering fires."

Galloway photo.

The word "father" as related to God is seldom found from Genesis to Malachi. David says, "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13). Isaiah says, referring to restored Israel, "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer: thy name is from everlasting" (Isa. 63:16). Jeremiah recording the word of the Lord says, "I am a father to Israel, and Ephraim is my firstborn" (Jer. 31:9). Malachi represents the Lord as saying to Israel, "A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests that despise my name" (Mal. 1:6). And again, "Have we not all one father? hath not one God created us?" (Mal. 2:10). But here he speaks for God's chosen people, Israel.

Two things must be said about this teaching in the Old Testament. First, God is never spoken of as the Father of any individual believer, as in the New Testament. While the spiritual relation may have been as real and vital, God was

not known to him as Father in a personal way. It was not until redemption through Jesus Christ became an accomplished fact that this privilege could be enjoyed by the individual believer. Psalm 89:26, 27 may seem an exception, but the reference is manifestly Messianic and has its fulfillment in Jesus Christ, the Son of God.

Second, practically all the Old Testament references to God as Father (except those distinctly Messianic) refer to Israel in a national sense. God is Father of Israel, or Judah, in contrast to His relation to unbelieving heathen nations.

This appears in His dealing with Moses when He sent him to Pharaoh to demand release of His people from bondage: "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold I will slay thy son, even thy firstborn" (Exod. 4:22, 23). And again, "When Israel was a child, then I loved him, and called my son out of Egypt" (Hos. 11:1).

New Testament Teaching

The only Fatherhood the New Testa-

ment knows anything about is that which God sustains to those who are truly His by faith and regeneration, "the born ones of God."

There are many references that set the children of God over against those who are not His children. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one" (Matt. 13:38). "They which are the children of the flesh, these are not the children of God: but the children of promise are counted for the seed" (Rom. 9:8). "As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith" (Gal. 6:10).

"Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil" (I John 3:9, 10).

Nothing could be plainer than that there are two separate and distinct fatherhoods, so that those that are "the children of the devil" are not and cannot be at the same time "the children of God."

God's children are spoken of as "the children of light" (Luke 16:8; John 12:36; Eph. 5:8) in contrast to those who are called "the children of disobedience" and "the children of wrath." Ephesians 2:1-3 is most clear on this point, "You hath he quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others." (See also Eph. 5:6 and Col. 3:6.)

John 1:12, 13 reveals the privilege and the way to become children of God. "But as many as received him, to them gave he power (right, privilege) to become the sons (children) of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Notice that here we are told how we may pass from one state into another, how we may become what we have not been before. Now, if all men are children of God by creation, how can anyone become His child by regeneration? If all men are by nature the children of God, there is no need for anyone to experience new birth.

But Scripture reveals that this supernatural process is necessary if we are to become the children of God. The act itself is described as a "new creation" (II Cor. 5:17; see also Gal. 6:15).

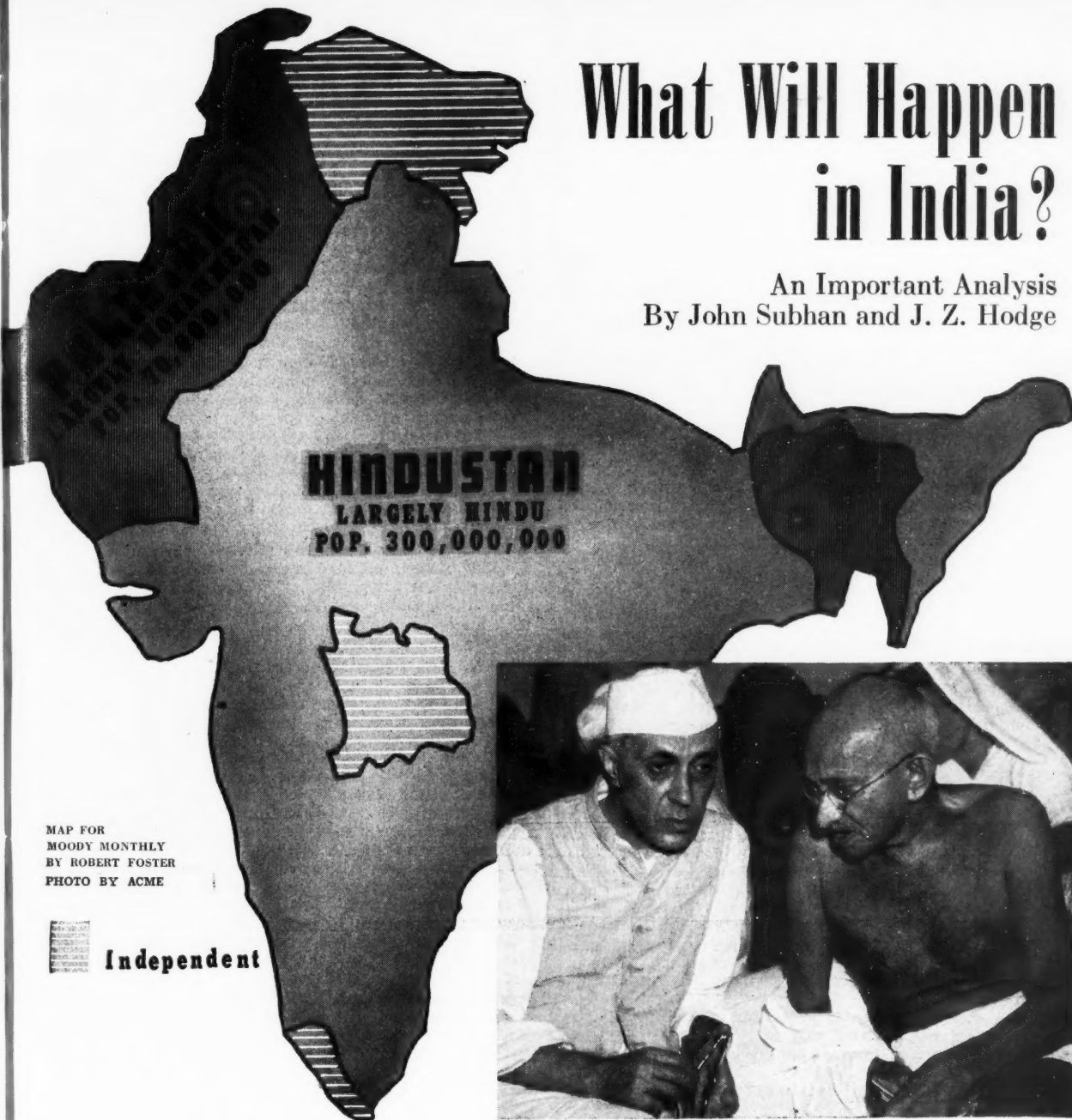
The Teaching of Jesus

The final authority on the truth or falsity of this prevalent doctrine is our Lord Jesus Christ Himself. Many have claimed that the Fatherhood of God and brotherhood of man formed the main article in Jesus' message. In answer to this we have but to read the record of a conversation Jesus had on this subject

[Continued on page 135]

What Will Happen in India?

An Important Analysis
By John Subhan and J. Z. Hodge



MAP FOR
MOODY MONTHLY
BY ROBERT FOSTER
PHOTO BY ACME

Independent

**Two Indias have risen on the old since Britain's withdrawal, August 15.
The future for missions is clouded, but hope lies in the native church.**

INDIA HAS AT LAST achieved her independence. Simultaneously "India," as we know it, has ceased to exist.

When Great Britain withdrew, August 15, after eighty-nine stormy years of colonial rule, she left a country torn apart by deep religious cleavages. Moslems (known in India as Muslims), under the fiery leadership of Mohammed Ali Jinnah, had fought for, and gotten, their own state. The British bill granted them a sizable territory in the west and a smaller area in the east to be known as Pakistan.

The remaining territory (except for the three independent states which the British never conquered: Kashmir, Hydera-

bad, and Travancore) will form the new Dominion of India (Hindustan). Kashmir and Travancore may join one of the two dominions later.

Great problems lie ahead. For instance, thirty-eight million Muslims still live in Hindustan; eighteen million Hindus live in Pakistan. And neither of India's two first citizens are happy at the way things have turned out. Pandit Jawaharlal Nehru (left, above), prime minister of the new Dominion of India, confesses that there is "no joy in his heart." Mahatma Gandhi (right, above), India's admitted leader in the fight for a free, united nation, does not blame the British.

He has told his people, "It is a plan you created for yourselves."

But while Indian leaders ponder the future of their divided country, Christians around the world are wondering what effect all this will have on missionary enterprise in the land made famous by William Carey. Only one out of fifty in India is a nominal Christian (4,000,000 Protestants; 4,000,000 Roman Catholics).

In order to bring its readers the best possible analysis of the situation, *MOODY MONTHLY* asked two authorities on India to express their viewpoints: Dr. J. Z. Hodge and Bishop John Subhan. The following pages present their views.

Warning: Muslims Are on the Move

By John Subhan

MUSLIM INDIA, which has suffered and shed its blood so freely in recent years, envisages nothing short of a federation of Muslim states across the world.

There may be some Muslim authorities who fail to recognize this fact, so obvious to others; but there is no want of signs, either from present-day events or from history. A brief historical sketch will shed light on the present situation.

British rule in India was firmly established in 1858, but a spirit of revolt has frequently shown itself. World War I introduced the slogan, "The right of self-determination for every nation," and brought a tide of nationalism sweeping over the country. For a time people seemed to forget everything but the humiliation of being governed by a foreign nation. In the agitation Hindus and Muslims stood united. They fought the battle of non-violence side by side, and went to jail hand in hand.

There came a time when the British finally decided to grant a certain measure of self-government. But whatever India received as an installment toward future home rule never satisfied the nationalists, and agitation continued.

The first installment was communal representation in national administration, which was regarded as a means of safeguarding minority interests, but instead, it sowed seeds of dissension and gave rise to jealousy and mutual distrust. As time passed the cleavage between Hindus and Muslims widened and deepened. The Muslim League, founded in 1906 and a wing of the Indian National Congress in its early days, began to drift away from it about 1923. When the second Civil Disobedience was led by Congress in 1930 fewer Muslims than before participated, yet there were 10,000 who went to jail. In 1940 when Congress resigned, the Muslim League celebrated a Day of Deliverance.

WHEN the British announced their intention to give India freedom, Muslims under the leadership of Mr. Jinnah insisted on their own sovereign state. Hindu resistance led to terrible bloodshed, and the streets of Calcutta, Lahore, and Bombay ran red with the blood of peoples from the rival communities. Hindus and Muslims were virtually in civil war.

A new day dawned when the British viceroy announced, with full consent of Indian leaders and the British Parliament, a plan for division of India on the basis of a truncated Pakistan. The decision was hailed as a high achievement of British statesmanship.

Neither Jinnah nor Pandit Nehru was pleased with the plan, and Gandhi had declared that he would rather see India burned than divided. But final agreement on the division came as a relief to all.

India is thus divided. Now what of the future?

Both dominions will remain within [Continued on page 146]



Bishop Subhan was raised in a fanatical Mohammedan home. His grandfather was a *sufi*, one of the revered holy men of Islam, and John himself became a *sufi* at the unheard of age of thirteen. He dreamed of a holy war someday against Christians, but one day a friend gave him a Gospel and he was prompted to read it. Convinced that it was God's Word, and without ever having spoken to a missionary, he set out to become a Christian. He found a Bible, studied it diligently, and came to faith in Jesus Christ without human aid.

The boy entered Anglican St. Paul's High School, and later joined the Methodist church. As a prominent lecturer and preacher, and now as bishop in his native church, Subhan speaks with rare insight into the Indian situation. He has written *How a Sufi Found His Lord*, and recently has concluded a speaking tour in the United States.

Reassurance: The Church Is Growing

By J. Z. Hodge

LEST THERE BE those who tremble for the Ark of God in India, now that British rule has come to an end (surely one of the most amazing revolutions in history), let me state my seven reasons for confidence that these recent dramatic happenings will fall out for the furtherance of the gospel of Christ.

With the majority of my countrymen I see in the transfer of power from Whitehall to Delhi the fine flower of British policy, and as a Christian who believes in God's governing of His universe, I see in all this the outworking of a divine purpose.

Better than any words of mine, the glowing words of St. Paul sum up for the missionary-minded among us the present and future of Christian missions in independent India: "For a great door and effectual is opened unto me, and there are many adversaries."

Adversaries there must be, for the offense of the cross has not ceased; but these adversaries only accentuate the splendor and challenge of the door great and effectual.

At the outset, let us remind ourselves that the charter of Christian missions does not come from kings and parliaments but from the Great Commission, never recalled or revised, of the King of kings and Lord of lords: "Go ye into all the world and preach the gospel to every creature."

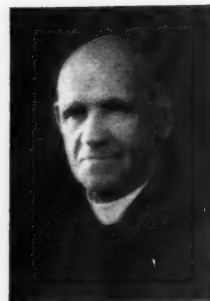
But apart from this primary and fundamental consideration there are certain factors in the Indian situation which I think give rise to confidence regarding the future.

FIRST, history will bear out that India on the whole, and especially Hindu India, has been hospitable to Christian missions. The ancient Syrian church has been domiciled in south India for more than 1500 years and has provided some outstanding Christian leaders, among them Dr. John Mathai, a member of the present Indian National Government.

Islam is not as tolerant as Hinduism, and were it the dominant religion in India there would be ground for anxiety. But instead we have the curious fact of Mohammedans and Christians joining hands on the basis of religious liberty to assert the right to propagate their respective faiths in a land where Hindus are in a commanding majority. This is a steadying factor in the situation.

SECOND, Christian missions have achieved more signal success in the native states (that part which was never conquered by British arms) such as Travancore, Mysore, and Hyderabad. These states are sovereign within their own territories, with power to ban or bless the work of missionaries. That, on the whole, they have blessed rather than banned is a good indication of what will happen there in the future.

[Continued on page 95]



Dr. Hodge, the author of *Salute to India*, joined the Bihar Mission of the Regions Beyond Missionary Union in 1900 when F. B. Meyer was one of the directors of that mission. In Bihar he met Gandhi and other Indian leaders, and gained an intimate knowledge of the Indian peasants, a knowledge which established "confidence in the good sense of the Indian people" that makes him more optimistic than most observers.

From 1929 to 1941 he was secretary of the National Christian Council which represented most Protestant work in India, Ceylon, and Burma, and which sprang from the historic World Missionary Conference in 1910 in Hodge's home town, Edinburgh. Hodge received his degree of doctor of divinity from Serampore University, founded by William Carey, and he retired in 1944. He now lives in Edinburgh, "a Scot by birth, upbringing, and choice."

THIRD, Britain's withdrawal will be for the good. We sometimes forget that Britain has not always been friendly to Christian missions. The East India Company gave William Carey a very bleak reception, and the policy of "religious neutrality" later followed has as often as not operated to the advantage of Hindu and Muslim rather than Christian. No responsible Indian leader has suggested that neutrality should be abandoned as it is sound political doctrine, and missionaries will gladly admit that in later years the British government in India has looked with kindly eyes on the philanthropic activities of Christian missions, and has made generous grants to educational and medical institutions.

But these gestures have unfortunately fostered the suspicion that the average missionary, be he British, American, or Continental, was a disguised agent of the ruling power and therefore indifferent or hostile to the national demand for self-government. *The suspicion will now fade away.* The missionary will be accepted on his merits as "a servant of Jesus Christ, called to be an apostle."

The British government has built up a great tradition as a bulwark against persecution, a buttress of law and order, and a guardian of minority rights, which succeeding governments are not likely to depart from. Both responsible Hindu and Muslim leaders have stated in clear and unequivocal terms their determination to uphold religious liberty and the fundamental rights of minority communities.

FOURTH, the native church has taken root in India and is steadily growing. There are now about 4,000,000 Protestants and about the same number of Roman Catholics.

In many respects the church is pitifully weak, for it is recruited mainly from the poor, illiterate masses, formerly known as the "depressed classes" or "untouchables," now given the more honorable name of "scheduled castes." But weak as the church is, at the heart of it moves the Spirit of the living Christ, for this is His church, an authentic branch of the Church universal.

The church in India has already done these notable things: First, it has given the world Pandita Ramabai; Sadhu Sundar Singh, our modern Francis of Assisi; Narain Vaman Tilak, Christian poet whose hymns are sung throughout the Marathi churches of west India; and Bishop Azariah of Dornakal, a true father to Christians of all denominations and an apostle of church union.

Second, the church in India is sensitive to the unfinished task of evangelization. A World Missionary Conference was held in 1938 at Tambaram, near Madras. The church's slogan is "every Christian a witness" and its steady growth is due to the fact that humble men and women, the rank and file of the church, are everywhere telling their relatives and neighbors what Christ has done for them.

The greatest and gladdest Christian sign on the Indian scene is that the church is firmly established in the life of India and is growing.

FFTH, the church welcomes continued help from missionaries overseas. Here, for example, is a resolution passed at the last General Assembly of the United Church of North India:

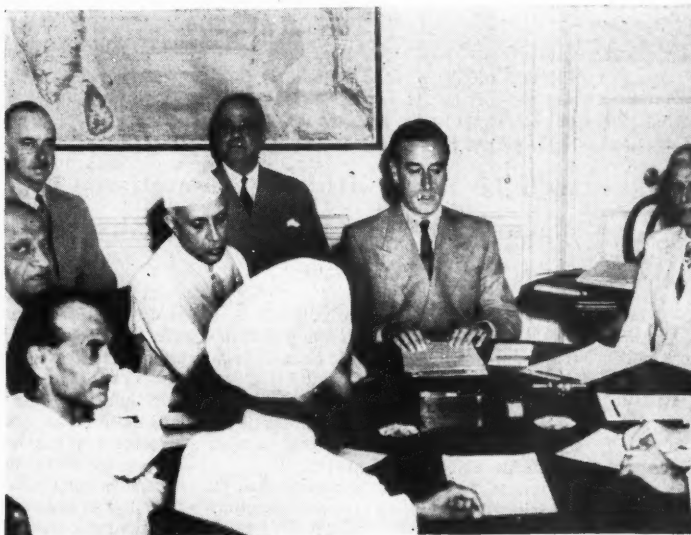
In a field like India, in which the church is still small and the need is vast, we believe that it will continue to be in God's purpose to call missionaries from the older churches to work in our midst, and the United Church of North India will welcome such to a place of service within its fellowship.

The church is small and the need is vast. It needs all the help we can give. Neither the churches in America nor the churches in Britain can divest themselves of the responsibility to give the gospel to all the peoples of India. This is well expressed in the following declaration by the responsible National Christian Council:

The evangelization of India, and the countries on her borders, will continue to be the common task of the whole church, in east and west alike. It is our earnest desire that this partnership should continue to find expression in the sending out of missionaries by churches of the west, in the strengthening of the spiritual bonds of prayer, mutual help, and fellowship in Christ, and in [Continued on page 131]



The world's largest Moslem state is formed. Mohammed Ali Jinnah, new governor general of Pakistan, sits on his dais in Karachi as Liaquat Ali Khan signs the oath of office as his prime minister.



Lord Louis Mountbatten leads one of the many sessions that paved the way for Indian freedom. At his sides sit Pandit Nehru (left), new prime minister of the Dominion of India, and Jinnah (right).

Photos by Acme

Riots threaten stability of the new governments, but parliamentary assemblies, like this All India Congress, will try to keep order.





Galloway Photo

Why Christian M

History teaches that some present-day denominations will be dead within a generation. Here is warning against four downward steps that lead to apostasy.

THE HISTORY of Christianity is a story of forward impulses and declines, of revivals and backslidings, of apostasies and penitential returns to the old faith.

Since Pentecost there have been 455 sects and denominations. Of this number 134 lie in well-marked graves.*

Some of these extinct groups passed off the scene because they stressed unimportant and often false doctrines. Others died because they clung to false prophecies and revelations. Some that had good beginnings were choked to death by fanaticism.

It is easy to see why movements that have been built on shifting sand have crumbled to the ground. But why have those which began with scriptural and evangelical emphasis turned from the fundamentals of the faith which they once held dear, and forsaken "the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13)?

It is a distressing fact to face, that there are religious organizations today which a few generations ago shook this country from coast to coast by the proclamation of God's Word, and scattered revival fires far and wide, but which are today little more than social clubs operating under the guise of religion.

By studying the factors in spiritual decline, we will learn some of the pitfalls which evangelical Christianity must avoid. Those which describe the disinte-

Mr. Carlsen, a recent graduate of the Missionary Training Institute, Nyack, New York, should be by the time of publication at his new station in China.

*See W. P. Whaley's *What Is the Matter With the Church?*

gration of a Church very closely chart the course of individuals, and hence a study of them will have not only a general but also a personal application.

Religious movements which have been cut loose from their moorings do not broadcast the causes of their drifting; indeed, in many instances they are not conscious of their peril. Like a man freezing to death, they suffer delusion, not realizing that their comfortable, self-complacent feeling is a symptom of spiritual doom. We turn therefore to biblical and secular history for the steps in spiritual decay and to this we will add our personal observations of present-day movements.

THE FIRST FACTOR in the decline of spiritual movements is a *departure in spirit* from the faith once for all delivered unto the saints.

Like the church at Ephesus, many groups have lost their first love for the Lord. The fall of the Ephesian church was probably caused by its being occupied with past accomplishment, present work and future plans more than with Christ. Its program endangered its power, and its Christian activity displaced Christian fellowship. Like Martha, it was so busy *doing* for Christ that it missed *being* like Christ. The Ephesian church, sidetracked from the spiritual fervency of its first love for Christ, missed the secret of spiritual growth and fruitfulness.

The greatest need of the Church today is not workers but worshipers. Service placed before Christlikeness produces fretfulness and strife. There is grave dan-

ger in allowing holy things to become common place; for our worship to become mechanical; to allow the joy of the Lord to escape from our midst; and to depart from the Lord in spirit, although we still cling to outward forms and insist that we are orthodox.

Some churches which were characterized twenty years ago by the joy of the Lord and holy zeal in their services have now fallen into a cold, stiff, dead formalism. As Dr. W. B. Riley has noted, "The presumption is that the Church has become so cultured that anything approaching boisterousness is offensive to her excellent taste, while the truth is that the Church has become so cold that anything approaching enthusiasm is fire to her flesh."

It is one of the subtleties of the Evil One to entice individual Christians and churches to depart from the Lord in spirit, and once he has gained a beachhead, he can then launch his devastating campaign to destroy them completely. That is why the writer of Hebrews warns: "Beware lest ye fall"; "Exhort one another daily . . . lest any of you be hardened through the deceitfulness of sin"; "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," or "lest haply we drift away from them"; and again, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

When the nine disciples were powerless to do anything for the demoniac, they came to Jesus for the explanation of their failure. Jesus gave them the answer: "Because of your unbelief." Alexander MacLaren, in commenting on these words of Jesus, said: "This rebuke reveals to us the hollowness of our services, the self-indulgence of our lives, the coldness of our devotion and the cowardice of our faith."

Perhaps this spirit of unbelief came upon the disciples because their ministries were becoming mechanical. They had cast out demons before and they could do it again. Striving in their own strength and not depending on the power of Christ in their lives, they found themselves in a powerless condition.

Perhaps this unbelief crept in on them because there was strife and envy in their midst, for after this incident we read that "there arose a reasoning among them, which of them should be greatest" (Luke 9:46).

Whatever the cause of their unbelief, we find on this occasion that they were laughed into a corner by the enemies of Christ and they were helpless in the midst of human need.

Today, because churches have departed from Christ in spirit, they are plagued

an Movements Decay



By William D. Carlsen

by the awful malady of unbelief. Churches which were once fruitful boughs are now dried up stumps; churches which were once soul-saving stations are now merely social service stations. In the midst of a suffering world and surrounded by human need, the church retreats before the jeering multitude and sulks in a corner, completely baffled and bewildered. Why? We have departed from Christ in spirit and our hearts are full of unbelief.

As we gaze upon the mighty Niagara Falls in the summertime, we wonder how any force or power could stop the flow of the thousands of gallons of water that pour over its side every minute. Yet if we visit the falls in the dead of winter we see this accomplished. For as the icy north wind sends the thermometer into a tailspin, the rushing waters of the mighty Niagara are strangely hushed and transformed into a solid mass of ice.

In the same way our hearts can be choked up with the frigid ice of unbelief and the flow of spiritual power stopped in our lives. Unbelief does not come upon us in one great mighty sweep, but it closes in upon us gradually and quietly, just as ice forms on a river.

Eternal vigilance is the price of spiritual power. Jesus knew the power of Satan and He warned His disciples, "Watch ye and pray, lest ye enter into temptation" (Mark 14:38). It is an easy thing to depart from the Lord in spirit, to lose our first love for Christ, to be robbed of the joy of our salvation, and to have our hearts hardened by unbelief.

THE SECOND FACTOR in decline might be termed "second generationism."

The sons and daughters of the founding fathers may be outwardly loyal to the faith and works of their parents, but lack the spirit of their forebears. They may be indoctrinated in the faith and give mental assent to the fundamental teachings of God's Word, yet never have experienced the regenerating power of God in their lives.

Our Pilgrim forefathers, distressed by the irreligion of their children and hoping to bolster their fast-falling church membership rolls, in 1662 at their Massachusetts synod adopted the "half-way covenant." This parchment abrogated the necessity of Christian conversion as a requirement for church membership, and welcomed to the fellowship of the church and to the sacrament of baptism those who had never experienced the regenerating power of God.

It is a matter of record that movements which have clung to "birth-right membership" have been characteristically weak. It seems a difficult lesson for many to learn, that God has no grandchildren.

No matter how innocent and angelic our children may seem, they are by natural birth the children of wrath, and are in need of the mercy and grace of God to transfer them into His family.

Gehazi, the servant to the prophet Elisha, is a good illustration of many second generation young people. No doubt he was a graduate of the theological school at Mt. Carmel—"the School of the Prophets." He knew the ecclesiastical language, and probably could give a clear-cut answer to any point of doctrine on which one might quiz him.

He had even been in Holy Ghost revivals and had seen the power of God manifested. He probably aspired to be the leading prophet in Israel. Certainly his close association with the prophet Elisha would qualify him for the position.

Yet when the test came Gehazi failed. When he was bidden to raise the Shunammite's son from the dead, he found neither voice nor hearing in the child. Yes, he had the prophet's staff, he went through the prophet's motions, he used the prophet's vocabulary, but yet he lacked the prophet's spirit. He had the theory, but he lacked the divine ability.

It is the temptation of Satan to get people to gain a head full of knowledge and to have an empty heart. He doesn't mind if we have a knowledge of the doctrine in our heads, just so we don't experience its power in our hearts and lives.

The second generation of a religious movement often strives to achieve the same results of its forebears, but without the power of the Holy Spirit in its ministries. D. L. Moody once said: "A great many people are thinking that we need new measures, that we need new churches, that we need new organs, new choirs, and all these things. That is not what the Church of God needs today. It is the old power that the apostles had; that is what we want, and if we have that in our churches, there will be new life."

If the present rate of decay continues in some religious bodies as rapidly as it has in the past decade, they will cease to exist in another generation. Why should this be true when the modern Church has governments and public sentiment in its favor, when hundreds of billions of dollars are in the hands of Christians, when the Bible is printed in more than one thousand languages and dialects, and every modern device is available for the spread of the gospel?

Why this decline in Christianity when the early Church, unaided by wealth, social prestige, government favor, and institutions grew from one hundred and twenty believers in the upper room to more than a half million Christians in seventy years? Why? The early Church had the power of the Holy Ghost upon

it, and when its members preached and prayed and witnessed, men and women, moved with conviction, cried out, "What must we do to be saved?"

Dr. A. B. Simpson characterized the present-day Church well when he said: "Instead of the simplicity of the gospel, the power of the Spirit . . . the personal testimony of a consecrated membership, separated from the world, we have smart preachers and fashionable people, operatic choirs and ungodly trustees, church fairs and Sunday school theatricals, religious concerts and charity balls, splendid church edifices and vast religious endowments, pew rents which exclude the poor and philosophical essays which exclude the gospel and the Saviour, culture and scholasticism which leave out the Holy Ghost, and a mass of man's machinery which leaves little room for the supernatural operation, or the power of the living God."

THE THIRD FACTOR is *institutionalism*, the creating of an organization which lives for its own perpetuation and support.

The Church mans its organization with people who are first loyal to the organization; and then these men whip up the constituency, not to loyalty to Christ first, but loyalty to their institution.

The Church soon falls into the grip of
[Continued on page 133]

★ ★ ★

"They Watched Him There"

By T. O. CHISHOLM

And sitting down they watched him there.—Matthew 27:36

"They watched Him there," the people did,
They watched Him bleed and die;
They heard unmoved His dying words,
His lips "Forgive them" cry.
Oh! how could they behold Him thus
With cold and curious eyes,
As in such dreadful agony
He made His sacrifice?

Past feeling must their hearts have been,
To witness such a sight,
Then go away as they had come,
Rejecting, still, His light.
O sin, thou deadly enemy,
What havoc thou hast wrought!
Upon these watchers' minds and hearts,
What blindness thou hast brought!

But we who know Him, watching, too,
With eyes anointed gaze,
While God the Father on His Son
Man's condemnation lays.
But they who sat and watched Him there,
Shall see Him yet again,
Not coming, on a cross to die,
But "King of kings," to reign.

WHAT I LEARNED ABOUT

"Personal Work"

By Lucile Enlow

The one essential in soul-winning
is seldom emphasized in classrooms

THE TERM "personal work" has always bothered me a little—as if our shingle were hung out: "Ready for business: specializing in Personal Work."

Of course, there is no real cause for alarm in the use of the phrase, so long as we realize that it isn't machine work, turned out according to specifications.

The only effective "personal work" is done on one's knees, and no rules can be guaranteed to apply. All the notes that are acquired in classes, purporting to equip one as a personal worker, are so much scrap paper unless they are wet with the tears of the suppliant.

Anyone interested in the subject will agree at once that prayer is important in any effort to win souls. Yet it is often given a subordinate place. Prayer—the deep intercession of the Spirit of God in the heart of the one concerned for the lost—is the one essential. Such prayer brings results—the preparation of the heart of the unbeliever, the arranging of an opportune time to talk to him, the exact Scripture necessary to convict him at that particular time. These things cannot be taught in any class, and they cannot be accomplished by the most efficient expert, fitted out with all the "tricks of the trade" though he may be.

We take it for granted that no one is deeply concerned in the salvation of the lost who does not know the Word of God. It may be of help to be familiar with verses meant especially for the unsaved, but unless one is permeated with the Word, the right verses may elude the most careful student when he needs them.

Mrs. Enlow, who has written before for *MOODY MONTHLY*, lives in Orlando, Florida.

The Holy Spirit has promised to bring them to our remembrance, to fill our mouths when we open them; the only requirement is that we be filled with the Spirit and with the Word. If we are filled with the Spirit, we will pray in the Spirit, with groanings that cannot be uttered, against odds that we cannot conceive of, with results that will astonish us.

Personal work is painful business. It may mean sleepless nights and days of fasting. The One who arose a great while before day in order to pray, who wept over Jerusalem, who had compassion on the multitude of sheep without a shepherd, who gave His life for the ones we are trying to win, will not understand the tearless, scientific approach.

One bright spring day, during a period of illness when there was time and the urge for much prayer, I was especially burdened for five people, and I determined to get up if I could, to visit each one. The burden was so real, I felt sure the Lord wanted me to contact them, yet I had only strength to dress and walk waveringly to town to mail a letter. All the way I prayed, "O God, I am not able to go to these widely separated places. Thou knowest my weakness and how much I would love to follow the bent of my heart to these homes today. What shall I do?"

About that time, I met one of the women, who was wheeling her baby, such a darling boy that I was genuinely delighted to make his acquaintance. I told the mother that I was badly in need of rest and refreshment, and asked her to join me in a malted milk, which she willingly did. A visit to her home would have put her on her guard against any "religious" talk, but our conversation took just the turn I wanted with no effort on

my part, and we chatted and fed the baby as naturally as old friends, though I had only met her once.

Praising God for His goodness in leading me to the very one I most wanted to see that day, I was ready to mail my letter and go back home to bed. But the ways of God are far beyond our expectation. In the same unpremeditated way, I met and talked to each of the other four, the exact words and circumstances most opportune for each already arranged by the One to whom I had prayed with such an insistent burden. If I had called on them in their homes, I would not have found them there!

At another time, the Lord awakened me about four o'clock in the morning, suddenly and clearly reminding me of a man for whom I had been praying earnestly for years, and to whom I had written everything I could think of to win him to Christ.

I knelt beside my bed and poured out my heart for that man, how long I do not know; but as I prayed, the words of a letter came to my mind as though I were reading it, instead of preparing to write it. I got up and wrote it, certain that those words would hit the mark. I wish everyone could read the letter I received in reply. It had done its work. I walked on clouds for days afterward.

The Lord of the harvest is the One to deal with, in dealing with souls. He will win them through us if we will let Him, and pay the price. Personal work is all right, but let's make it more personal.

★ ★ ★

"Because I Live"

By OLIVE WEAVER RIDENOUR

I stand beside a new-made grave
And tears of sorrow flow,
For parting is a grievous thing;
A voice speaks soft and low:
"Behold, eternal life I give;
Because I live, ye too shall live."

Then I think of the deep despair,
The bitter grief, the gloom
Those who loved Jesus knew, when He
Was lying in the tomb.

They did not know that in three days
He was to live again,
And . . . by His living bring the gift
Of endless life to men.

So . . . even by my loved one's grave
A sweet peace comes to me,
And tears are dried—I have the hope
Of God's eternity.
"Behold, eternal life I give;
Because I live, ye too shall live!"



Be *GLAD* About It!

By REV. WESLEY W. NELSON

Pastor, Lake View Mission Covenant Church, Chicago

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing.

—Psalm 100:1, 2.

THE LORD DESIRES happy servants. The preacher's problem is solved, not when he finds workers, but when he finds those who will do the work with gladness. Even the minority of Christians who take Christian service seriously would accomplish greater things if they were entirely free from cynicism and a sour disposition.

There is the hard working soul who can't wait to impress all who will listen with "what I did today." There is the faithful servant who "can't understand why others shouldn't carry a little of the burden." There is the touchy individual who pouts because his work hasn't received sufficient public recognition. But of course, after all complaints have been duly registered, these servants will continue serving the Lord faithfully because "I'm only doing it for the glory of God anyway."

Nor are the laymen alone at fault here. There are pastors who are offended if they are not sufficiently recognized, or who feel that they deserve better fields than they have. There are pastors who are unhappy over their economic status, or who are jealous of others who have been more successful. All of us, pastors and laymen, ought to have engraved on our hearts the words, "Serve the Lord with gladness!"

Why serve the Lord at all if we can't do it with gladness? Why make the sacrifice if it makes us so unhappy? It would be better to eliminate some branches of our work entirely than to press into service those who feel that the responsibility is a wearisome burden.

WHAT WE NEED, of course, is proper orientation in our relationship to the Lord. It must become an unquestioned conviction with us that God, not man, is our Master. When we begin to feel that men have mistreated us, that they have been unappreciative of our work, that we have not received adequate recognition; then it is time to ask, "Am I serving man or the Lord?" If I am not serving man, why look for a reward from man?

This Month's Sermon

October, 1947



Mr. Nelson came to Lake View Mission Covenant Church in March, 1947, succeeding David H. Johnson, who is now director of the Scandinavian Alliance Mission, and Dr. Paul W. Rood, president of the World Christian Fundamentals Association. He was converted under Dr. Rood's ministry in his home church in Turlock, California, while a sophomore at California Institute of Technology. He enrolled at once at Moody Bible Institute, later transferred to Bible Institute of Los Angeles while serving the Mission Covenant Church in San Pedro, California. His present church has a membership of more than four hundred.



We foster a sensitive spirit on this point by our custom of administering glowing praise for every little service that is done. The preacher must be thanked for his preaching, the singer for her singing, the congregation for listening, the parents for condescending to send their children to Sunday school; everybody has to come in some time or other for his round of praise.

It is proper and scriptural to show our appreciation for sacrificial service faithfully rendered, but when the custom is carried so far that Christians come to expect expressions of appreciation for everything they do as a matter of course, and become offended if their work is not praised, then the custom has been carried too far.

What does the Lord think of all of this? "How can ye believe," He says, "which receive honor one of another, and seek not the honor that cometh from God only?" Christ is our Master. Our eye should constantly be on Him, alert for His approval.

Another thing we need is a new evalu-

ation of sacrifice. There is a tendency to make a sacrifice with an eye upon the reward we think we ought to have as a result, rather than upon the privilege of making the sacrifice itself. In the light of what many other people have sacrificed, your sacrifice may appear quite large. How does it appear in the light of what Christ has sacrificed? If God has given you a spiritual vision which indicates for you a life which is a bit more sacrificial than that of your fellow Christians, that very fact should be to you a cause for rejoicing. It should not call for complaint, but should enable you to serve the Lord with gladness!

Sometimes we are tempted to stand on our "rights" as servants of God. This is a dangerous foundation. Paul spoke of his rights, only in order to point out that he also had the privilege of foregoing his rights. When we get down to the facts, what rights do we really have? What we have received has come to us by the grace of God. God pity the man who gets only his "rights." We had best forget our rights and serve the Lord with gladness.

There sometimes arises in the heart of the paid Christian worker a certain amount of discontent with his financial remuneration. We recognize that from a professional standpoint there may be some cause for complaint. The wages of Christian workers are often below average and sometimes it requires the most careful management in order to obtain even the necessities of life.

At this point we usually hear comparisons made with the business world. Notice the salaries paid there! Think how much more we could make in business or a profession. See how the business world provides for transportation, medical insurance and adequate pensions for its employees. References to these matters are usually made with apologies, with sanctimonious expressions, and with sacrificial sighs, for we are giving up all this for Christ!

Granted that all this is true. Granted that Christian workers are in many cases underpaid and inadequately cared for. What of it? We have given our all to Christ and vowed to follow Him in consecrated sacrificial service wherever He leads.

In what does our consecration consist? Does it mean that we are going to make the sacrifice, but that while we are doing it we are going to cast longing eyes at the world and complain and pout because we are not as well cared for? Does it mean that we are going to become cynical and critical toward those who contribute toward our support because some of them

[Continued on page 124]

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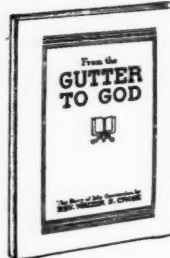
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Golden Nuggets

for Bible Students

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CHRIST OUR LIFE

Before beginning this study, please reread last month's Golden Nugget. Our subject is, "The Saint's Joint Participation with God," and our analytical division, "The incarnation, a revelation of the life in which the saint participates" (1:1-4).

I John 1:1—*The record of the earthly life of our Lord*. Paul tells us that Christ is our life. John calls our attention to the fact that the earthly life of our Lord is the visible manifestation of the natural outworking of that life, and that his Gospel is one of the pictures of that life. He follows this with the declaration that, because the saint participates in that same life, his Christian experience should manifest the same outworking of the ethical and spiritual qualities present in our Lord's life while on earth.

In the words "That which was from the beginning," John refers to those things true of our Lord before His incarnation and since the beginning of the universe. This he records in his Gospel (1:1-10). The minute he says, "which we have heard," he speaks of incarnation, the life of our Lord on earth. In verse two he states the fact that he reports the facts of our Lord's life in his Gospel. In the verb "have heard" ἀκηκόαμεν (*akēkoamen*), he uses the perfect tense which in Greek speaks of a process completed in past time having present results. That is, he says, "that which we have heard, and as a present result is ringing in our ears." Thus does John assure his readers that the things he heard Jesus say sixty years before, he still retained in his memory as he was writing the Gospel record of His life.

The Greek word "have seen" ἑώρακαμεν (*heōrakamen*) emphasizes discerning sight, and is also in the perfect tense. Here John assures his readers that what he reports of the things he saw Jesus do, he understood with the discernment given him by the Holy Spirit. John said in his Greek, "that which we have discerningly seen with our eyes, and as a present result have in our mind's eye." As John was writing his Gospel about sixty years after the events occurred, he could close his physical eyes and see Jesus vividly with his mind's eye just as He has appeared to him during His earthly life. In the words "looked upon," John uses another word θεωράμεθα (*etheorāmetha*) which speaks of the act of gazing at a spectacle with wonder. Here he uses the aorist tense which merely calls attention to the fact of a past action. He had already demonstrated his qualifications as a competent witness by the use of the perfect tense in the words "have seen."

But see the progress in thought. He had seen our Lord with discerning eyes.

Moody Monthly

Now he gazes upon Him with wonder. "Have handled" is ἐψηλάφησαν (*epsēlaphēsan*) which speaks of the act of handling something with a view to investigation. The same word is used in Luke 24:39. This is the incidental reference in I John to the resurrection of our Lord. "Life" has the definite article "the particular, unique life which God is." Word is λόγος (*logos*), "a concept." Our Lord in His incarnation gave humanity a concept of what the life that Deity possesses, is like. This life the believer shares by reason of regeneration. The picture of this life as exhibited in the earthly life of our Lord, John has given us in his Gospel.



Scriptural Evangelism

[Continued from page 84]

sory prayer. "It is more important to talk to God about men, than to talk to men about God."

If salvation is really the work of God through the Holy Spirit, and not simply a field for the ingenuity and persuasiveness of men, prayer is essential to it. If we recognize that we are only channels through whom God chooses to work, we will see that one phase of our work is intercession for the lost.

The most carefully planned and executed evangelistic campaign may end in dismal failure unless bathed in prayer. On the other hand, God will often answer the prayers of earnest believers and bring men to Christ even though the campaign may not be perfectly organized or executed. God answers prayer, and He has ordained prayer as one of the means through which He works in saving men.

On one thing almost all evangelists and Christian workers agree: the need for the proclamation of the gospel was never greater than it is now. Liberalism and materialism have been found empty and void of hope. Their disciples have become disillusioned and are recognizing their need of something real on which to rest. Many men and women of intelligence and high position are seeking the authority of God.

There is only one satisfying answer—the gospel of Jesus Christ. It meets every need of the human heart for time and eternity.

On another thing there is a growing feeling. Our opportunity to preach the gospel may not long continue. Doors are closing in some places abroad. Some are freely predicting that Western civilization itself may not survive another decade. Or the coming of Christ may be near at hand.

This intensifies the urgency of our supreme task of evangelism, the task of all Christians alike—evangelist, pastor, you and me—working in co-operation with God in His program of saving lost men and women through the shed blood of Jesus Christ.

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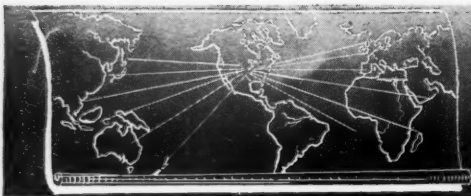
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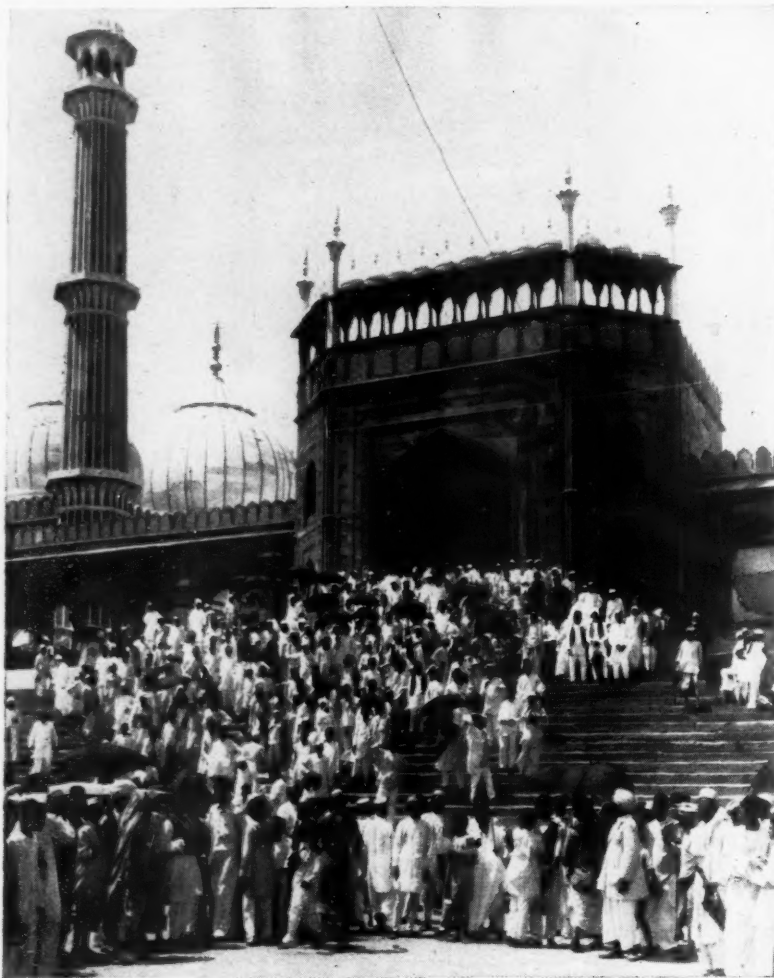
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MISSIONS

★ Harold R. Cook



MOSLEMS IN DELHI, INDIA

The flight of steps to the Jamma Masjid, with people leaving the mosque after prayer. There are about ninety million Mohammedans in India, both in and out of the new Mohammedan Dominion of Pakistan, recently set up in parts of northern India.

CHALLENGE TO THE INDIAN CHURCH

DURING Evangelistic Week all Christians wear a small cross as a sign of witness to their neighbors. The son of a Christian, who went to school wearing it, was told to remove it; otherwise he would not be allowed into the school. Through that boy's effort three Christian books have gone into that particular school; but when I met him the next day he was not wearing his cross. Will he bear the cross in years to come? The Christians in India need our prayers as perhaps never before. On every side we see compromise. It is probable that the near future will

see drastic changes regarding Christian policy in India. Change is urgently needed. The church, as a living organism, should increase—in witness and evangelism, in activity and responsibility. The mission, as a foreign organization, should decrease. We look for the day when the *mission worker*, paid by a foreign agency to preach the gospel, will be a relic of the past. We hope for the time when it shall be the normal thing for the *church member* to be a witness to the faith in every walk of life—a daily sower of the seed. We long to see, not just a week of evangelism in which a few take a share, but the whole church awake and alive to its

responsibilities toward those who know not the truth.

Meanwhile another Evangelistic Week is over. At its close our prayer is this: May the Indian church hear the call and heed the warning, "Evangelize, or perish!"

—E. S. Waugh, in *Zenana Tidings*

COLPORTEUR IN CALCUTTA

A colporteur visiting a Brahmin home had a mixed reception, or rather his reception over a series of visits was mixed.

As the colporteur spoke with the master of the house, quite a crowd collected. The Brahmin was not very polite, and the colporteur had to leave without selling any copies of the Scriptures, but he remarked as he went away that they had refused the only book in the world that could be called "Truth."

A week later he passed that way again and was surprised to be called by the Brahmin, who offered him the price of a Gospel. He was given the book, and the colporteur went home.

After a few more days he again called at the home but met with a cold reception, though he had an opportunity to preach the gospel. His next visit was a stormy one; the Brahmin said the Gospel had been written against Brahmins! The colporteur offered a New Testament with the suggestion that it might answer all the questions about which the Brahmin wished to argue.

Rather to his amazement the Testament was bought and when he paid his next call to that home he met a man greatly changed. The question the proud Brahmin wanted to ask was, "Is the way of salvation open to all?" He told the little group which was standing around that the reading of the Scriptures had robbed him of his appetite, his sleep, his peace and even of his religion; that no word that was not truth could have such power and that he believed it to be the Word of God. He was converted and expressed the wish to be baptized shortly.

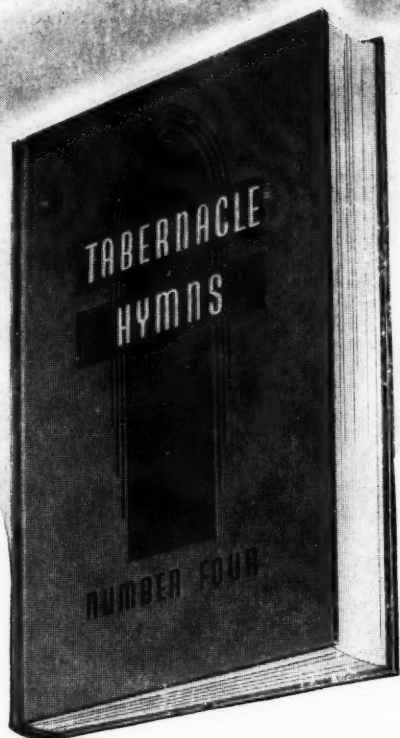
—*God's Plenty*

PALJOR AT THE GOSPEL INN

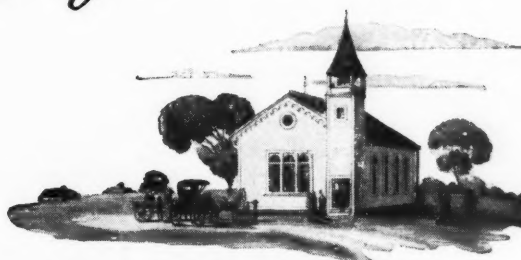
Paljor lived in a little Tibetan hamlet sheltered by a mass of inaccessible cliffs. He had never left his village for as long as he could remember; his stay-at-home instincts held him to his piece of land, not much more than two or three acres, from which he contrived to eke out a slender living for himself and his family of four.

His desire to go abroad was aroused by a conversation he listened to one winter evening. He heard for the first time a graphic account of the experiences of some of his friends who had visited Leh and had found free lodging in the Gospel Inn.

These friends had gone to Leh on a



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trading expedition, expecting to cook their food and live out in the open air beside their loads and their beasts of burden, since they could not afford to pay for a night's lodging for themselves and stabling for their animals. They told how a passer-by recommended the Gospel Inn for good lodging and generous hospitality, and how after much hesitation they plucked up courage to ask admittance. They had never seen—much less lived in—such a building before. Then followed an account of the accommodation they got for their animals, the room with the iron stove on which they cooked their food, and of the caretaker's kindly interest in them.

Paljor didn't say very much, but he listened with keen interest to the story. He was accustomed to the rigors of Himalayan travel, but, being born and bred in the interior of the country, he dreaded contacts with town people. If he could not find lodging for the night in what was to him the metropolis of the country, he would prefer to stay in his own village.

Paljor decided to load his two donkeys with market produce—some fresh apricots and half a hundredweight of barley—which he would sell in the bazaar.

A few days' journey brought him to Leh, to him a large and wonderful town. As he trudged along the sandy path, urging his jaded donkeys along the last mile of the dusty journey, he saw a large white building towering over the dismal houses around it. He guessed from the descriptions he had heard that this must be the Gospel Inn.

He was a little nervous as he inquired for the caretaker, but his fears were allayed when he was told to tie his animals in the stable and go to a room on the first floor. How cool and comfortable it was to rest himself in this well-lit room, away from the fierce heat of the sun which had poured down upon him all day. He timidly asked to borrow a pot to cook his food, for he had been told that kitchen utensils were lent on request, and he was grateful that the caretaker immediately supplied his wants and offered to render any other service he needed.

So Paljor spent a comfortable night. As he sat by the fire over which he cooked his evening meal, he wondered at the welcome he had received and at the gracious inquiries which the caretaker made about his circumstances and the cause of his visit to the town. Paljor was one of the few peasants of the country who could read his own language. In the gospel portion he received, he read of Him who went about doing good, in whose name he received the shelter and comfort denied him by his own co-religionists.

—Walter Asboe, in
The Moravian Quarterly

INDIAN WORK PROHIBITED

Very unexpectedly and suddenly has the adversary come in like a flood to stop our work here among the Indians of Brazil. On March 24, Mr. Ross was called to appear before the government post in Bananal, where he was notified in writ-

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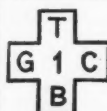
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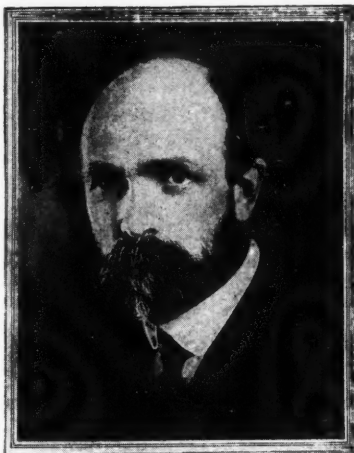
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ten form that all of the gospel schools in the Indian villages under the protection of the government were to be closed. They did give permission for catechism classes in the church buildings (they prohibit more than one building). They prohibit all Brazilians from attending the Indian churches.

The Indians decided the missionary teachers should hold daily classes of religious instruction in the church. On April 11 more orders came that religious catechism classes in all the Indian churches (Protestant) are prohibited, as well as any services in the church during the week. The church can be opened only on Sundays, and no Brazilians are to be admitted to these services.

—Amazon Valley Indian



Galla Tribesmen of Ethiopia

"SEND US MORE TROUBLE!"

The following prayer was prayed by an Ethiopian at Soddu, Walamo, Ethiopia:

"Almighty God, from the depth of my heart I plead with thee to send us trouble. When our king was exiled we were in much trouble with the foreign (Italian) rulers. We had to meet in secret, preach in secret, and were in constant danger of our lives. That was the time when we worked in harmony with our fellow Christians.

"Many a night after I had locked my door and gone to bed, tired from a day's long journey of preaching and teaching, there came a persistent knocking. Thou knowest, Lord, how I wanted to sleep, but they at the door would not let me. They wanted to be baptized. I told them that they wouldn't want to be baptized at night and be hunted and chased and put in prison and beaten, but they said they had seen the Christians' joy, and they, too, wanted that religion.

"Every night there were more and more. We read thy Word, and talked about it, and prayed through the nights. We shared our joy in the Lord. We worked side by side with only one desire, to preach and teach the gospel.

"Then, Lord, our king came back. The foreign (Italian) rulers were forced to leave our country. We have peace in our land. We baptize in the daytime.

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One boy came to us one evening all aglow, saying he had a secret that would make us very happy. Then he told how he had received special help from a lesson in the Gospel of Matthew and had felt led to write that message home to his aged father, who was the only one of his family still clinging to Mohammedanism. He had just received a letter which his father had dictated and sent in the hands of a brother who had walked the thirty-five miles to Kagoro with it. The letter told how the Lord had convicted this father of sin and of his need of Christ, and how he had turned to the Lord, forsaking his Moslem faith. He had hobbled to the church in his district at the first opportunity to confess publicly his desire to be a Christian.

We rejoiced with this student in the assurance of that home's being complete in heaven, but also we were encouraged by the fact that this lad was making practical use of the teaching he was receiving through the classes.

—James and Ruth Jacobson

WHITE HANDKERCHIEFS

I was asked to give a message to eighteen women of the Visitation Corps. They go out in pairs to visit in homes, tell the gospel story, and invite folks to attend church services. At the close of the meeting, their corporal presented each member with a large white handkerchief. "These," she explained, "are to wipe the perspiration from your brows as you run in the service of the Lord."

—Katherine E. Kreick, in
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A great revival is sweeping the churches in northern Siam. Some of the great numbers who are seeking new life are those who fell under pressures of war time. They are coming back to confess their weaknesses and to ask for reinstatement. Meetings organized by 311 volunteer workers and held in 14 village churches resulted in 143 Christians being restored to full membership.

—Foreign Affairs Bulletin

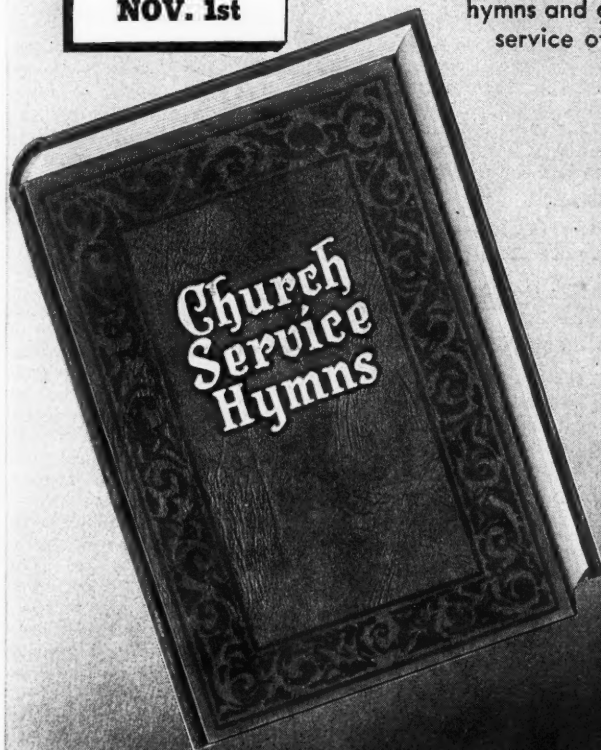
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THE VIRGIN BIRTH

Could you tell me why Dr. Moffatt in his translation of the New Testament seems, in regard to the virgin birth, to contradict himself so completely in Matthew 1:16 compared with Matthew 1:18-25? How could Joseph be the father of Jesus, as Dr. Moffatt seems to definitely state in Matthew 1:16, if we are to believe verses 18-25?—S.B., Washington, D.C.

The reason that Dr. Moffatt so translates Matthew 1:16 as to make Joseph the father of Jesus is that most likely he does not believe in the virgin birth. His view is based on one solitary and obscure Greek text, concerning which Dr. J. Gresham Machen, in his book *The Virgin Birth of Christ* (p. 182), says: "It must be remembered that the Sinaitic Syriac [the Greek text referred to] does not compete for our favor on anything like equal terms with the other readings. Both the other readings are widely attested. . . . The reading of the Sinaitic Syriac on the other hand is not found at all in the original language of the New Testament; and it is entirely isolated, being found only in one manuscript. Such isolated readings must always be viewed with great suspicion." From the present Greek texts the words of Matthew 1:16, "of whom was born Jesus," cannot possibly refer to any one but Mary, since the word "whom" is in the feminine.

Another indication of this is that Dr. Moffatt's translation of the New Testament seems to disparage or weaken wherever possible the deity of the Lord Jesus. Acts 13:33; Hebrews 1:5; 5:5, for instance, have "today have I become thy father." This is, of course, a weak adaptation of the expression, "This day have I begotten thee." John 1:1, instead of "and the Word was God," has "the Logos was divine." This transliteration of the Greek word is meaningless to most people and does not necessarily convey the idea of deity to those who understand it. Philippians 2:5, in this translation, seems to give the impression that Christ had not "equality with God," and did not even desire to try to attain to it.

Inconsistencies and contradictions appear to present no obstacles to many so-called "liberal" scholars, and almost anything is grist for the mill of such who deny the great doctrines of our faith.

—P&PQ—

LONG LIFE BEFORE THE FLOOD

Why did people live so long in the days before the Flood? Is it not possible that there was some other way of reckoning time to account for it?—G.W.B., Freeport, Ill.

The reason for man's long life during that period must be partly a matter of conjecture. Surely the ravages of sin, with its intemperance and vice and disease, must have made a vast difference in the span of life only after centuries.

A more salubrious climate and conditions of life especially among the godly line must have helped maintain such longevity. Probably man was so constituted at first for the purpose of populating the world in a comparatively short time. This may be suggested in Genesis 1:28.

As for any difference in the reckoning of time, no other method has been found satisfactory or successful than the ordinary computation of time as we know it. It is true that for good and sufficient reasons the Scriptures omit names here and there in recording genealogies. They are not mere chronologies, however. Often such genealogies are meant only to trace the line of birthright, so that not every name is necessary. But this is not true in the record of the years lived by man before the Flood. It is part of the very narrative itself. It also has in its favor the evidence of all of ancient tradition.

Perhaps another evidence of greatly prolonged life before the Flood is the teaching of the Old Testament that life in the Messianic Age is to be prolonged again (Isa. 65:20-22). This is evidently meant to be a restoration of that longevity which prevailed in the earliest times.

—P&PQ—

ADAM BEFORE THE FALL

Is the Christian's standing before God in this day the same as that of Adam before the Fall?—D.S.K., Sheridan, Ill.

It is scarcely possible to offer a complete answer to such a question since it is somewhat speculative. We cannot tell exactly what Adam's standing was, except to say that he had not sinned and so was innocent. Of course he was not lost. But innocence may be considered a negative term. To say that Adam was innocent is not quite the same as saying he was holy. Holiness is a positive term and suggests the exercise of that free choice which makes man a moral being.

It can hardly be said that Adam was perfect, that is, in the absolute sense. And it is a contradiction to think of the term perfect in any other than the absolute sense. Only God is thus perfect, and it is the imputation of His righteousness and perfection in Christ to us, and covering us, which enables us to stand in His presence as His redeemed.

God is absolutely perfect and holy and cannot sin, but Adam was created with the ability to sin, therefore not perfect. Therefore even an innocent Adam, as a creature, must have needed more than merit of his own to be worthy to stand eternally before God. And somehow God's perfection must needs be imputed to him even had he remained innocent. Had there been no Fall we cannot tell how this would have been accomplished. All we know is that Christ, who knew no sin, was made sin for us. He was innocent. But having resisted and over-

come temptation, He was also holy and righteous, so that we might become the righteousness of God in Him.

—P&PQ—

RESPONSIBILITY FOR THE CROSS

Since it was God's purpose that Christ should die for our sins, was it not in His purpose that someone should kill Him? If so, how can such be condemned who were only carrying out God's will?—J.P.

It is true that it was in God's purpose that Christ should die for the sins of mankind, that all who believe should be saved by His atoning death. But the same scriptures which declare God's sovereign purpose in His love and mercy, also declare the responsibility of those who put Christ to death as an act of their own free will.

This is stated in the strongest terms in Acts 2:23, which, while placing the death of the Lord Jesus as in "the determinate counsel and foreknowledge of God," condemns the perpetrators of the deed as men of "wicked hands," or "lawless men" (R.V.). The Lord Jesus Himself said to Pilate, "He that delivered me unto thee hath the greater sin" (John 19:11), therefore also responsibility. Acts 2:23 also emphasizes responsibility for the crime by calling attention to its brutality—lawless hands slaying by nailing to the cross.

This verse does not state that Christ was delivered up by Judas or others in accordance with the will of God, but simply that He was given up by the will of God. That is, God's purpose extended only to the giving up of Christ to death. God gave Him up, but *ye* took Him "and by wicked hands have crucified and slain." The giving was God's purpose, the crucifying was their purpose.

God does not move on people to do evil (James 1:13). Man is responsible for his own sins (James 1:14, 15). The fact of human responsibility for its sins and crimes certainly cannot be escaped, even though we may not be able to reconcile it with the determinate counsel and foreknowledge of God. Men did not *have* to perpetrate such a brutal deed; and if they had not, then some other way would have been found by which Christ should die for our sins. Certainly God in Christ acted only in love and mercy toward mankind, and the condemnation on man's rejection and rebellion is just.

—P&PQ—


THE WEDDING AT CANA

What is meant by the expression in John 2:10, "and when men have well drunk"? Has it any reference to intoxication?—A.H., Parker, S.D.

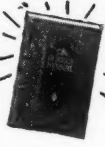
To make this expression mean that the Lord Jesus condoned or countenanced excessive drinking is utterly false. The word used here may have the meaning of inebriate or intoxicate, but it does not

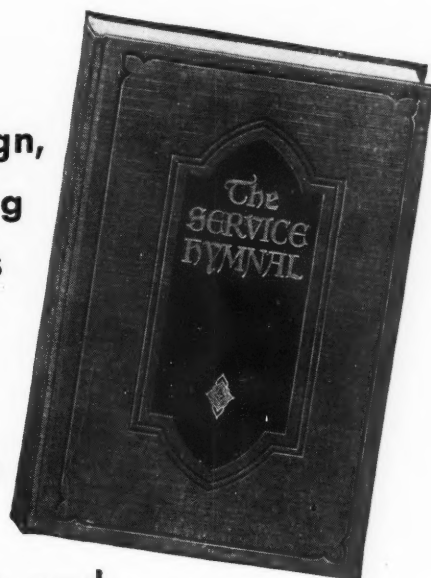
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necessarily imply intoxication. It may mean "drunk sufficiently" or "drunk freely." The same word is used in the Greek version of the Old Testament in such passages as Genesis 43:34; Song of Solomon 5:1; Haggai 1:6 and Isaiah 58:11. In none of these passages would it indicate drunkenness. It simply indicates satisfaction, sufficiency. This is especially true in Isaiah in the expression "a watered garden."

"When men have well drunk" is simply a general remark made by the manager of the banquet concerning the ordinary customs of supplying wine at such gatherings. It had no reference whatever to that particular occasion. Some men might become drunk on such occasions, as the coarse and vulgar still do, but this was certainly not true for the most part. It was a vice of the wealthy.

The Lord Jesus explicitly condemned drunkenness in Luke 21:34, and such condemnation is implicit in Matthew 24:49 and Luke 12:45.

—P&PQ—

ISRAEL'S BONDAGE IN EGYPT

Why should the children of Israel have had to go into Egypt at all since Egypt seems to be a type of the world, and why should they have suffered such bondage for so long? —H.N., Chicago, Ill.

The outward circumstance which led to Israel's sojourn in Egypt was the severe and protracted famine in the land of Canaan, and its place in God's purpose is at least partly indicated by Joseph's words: "God sent me before you to appoint for you a remnant in the earth and to preserve you alive for a great deliverance" (Gen. 45:7, free translation), and "God meant it for good" (Gen. 50:20).

Israel's subsequent history may indicate one reason for its sojourn in Egypt. It was God's purpose to make Israel a holy people, different from other corrupt, idolatrous nations. But Israel's inclination and practice in the land of Canaan, except for only a godly remnant, was to be like the nations round about in this respect, sharing in their hideous idolatry.

Under Joseph's powerful and beneficent hand they had opportunity in Egypt to multiply rapidly from a mere tribe, divided by its passions and jealousies, into a nation. As a small group in Canaan they were always menaced by the idolatries and opposition of the land. In the seclusion and protection of Egypt they could multiply and worship unhampered.

There may be several reasons for their bondage. It is evident that, at least after Joseph, their worship in Egypt became corrupted (Josh. 24:14) although there was a godly remnant as indicated by the names of Moses' parents. National affliction developed national unity and made them conscious of their separateness from others. It was to help bring back to mind the sense of their national calling. The furnace of affliction turned them toward their God and made them cry out to Him for deliverance, making them realize their own helplessness and dependence.

It was particularly to make them learn the spiritual lessons which God wanted to impress indelibly upon their hearts:

the iniquity of slavery and with it the lesson that all were servants of God and belonged to Him, the corrupting influences of this world without God, and the emptiness of its life. It was to show the power of His mighty hand and outstretched arm in their deliverance and in judgment upon the gods of a powerful empire. But it was also to reveal to them the nature of sin as a bondage, the helplessness of those under it and the need of deliverance from a source outside of themselves.

—P&PQ—

JOHN WESLEY AND EVOLUTION

A Methodist preacher recently told his congregation that John Wesley was a believer in the Darwinian theory of evolution, and to clinch his argument quoted at length from a purported statement by Wesley. I feel this to be a misrepresentation, at least in part. Is it true?—A. F. D., Concordia, Kan.

Since neither the "purported statement" nor its location is given, it is not possible to check on it.

In the first place, Wesley could not have been a believer in the Darwinian theory of evolution since Charles Darwin had not yet been born in Wesley's time, although the theory of evolution in some form or other is very old, dating back at least to some of the ancient Greek philosophers before Christ.

In the second place, whatever is known on the subject is against this view. The following is a quotation taken from *Burning Questions on Historic Christianity*, by John Alfred Faulkner (pp. 205, 206), on the subject "Was Wesley an Evolutionist?": "He was not an evolutionist in the present scientific sense of the term. He had no idea of 'organic evolution,' as held by many biologists now. 'Wesley believed that all species were created in the beginning, and that no modification could take place.' And when Wesley speaks of there being 'no sudden change in nature; all is gradual and elegantly varied,' he is not speaking at all of the change of one species into another, but simply of the quiet and slow progress which everyone sees in nature. That, accordingly, was his 'evolution.' When it is said that Wesley held the 'postulates of evolution, unity of creation, uniformity of nature, uniformity of law, that is saying only what everyone holds who holds to law at all.'"

If these were Wesley's views, it is certainly not evolution, and it is difficult to imagine that he would have subscribed to the views of Darwin if he had lived in his day. Wesley held that the Scriptures were the only and sufficient rule both of Christian faith and practice, and that any deviation from the doctrine of their fullest inspiration struck at the root of Christianity. Certainly Darwinism has led to much doubt and discarding of the Scriptures, and John Wesley could not have accepted it.

—P&PQ—

MOODY AND "PERFECTION"

A neighbor belonging to a certain church informed me, the other day, that Mr. Dwight L. Moody was a (so-called) "Holiness" professor or "perfectionist." Having read a number of

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Mr. Moody's writings this is hard for me to believe. Is it a fact?—C. F., La Habra, Calif.

It is a powerful tribute to Mr. Moody's life and influence that so many wish to claim him for their "isms."

The following are Moody's own words taken from a book entitled, *The Home Work of D. L. Moody*, Fleming H. Revell, publishers, 1886, page 64, under the heading, "Believers' Sins": "Now there is another class who are afraid that they will sin again. But who doesn't sin again? It isn't a sign that a man isn't converted if he falls into sin. On the contrary, he is more likely to realize his sinful nature after conversion than before." "Some young converts say, 'I am afraid I have sinned again, and I can never be a Christian.' Let such as these turn to the First Epistle of John, second chapter: 'My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' I don't want to make light of sin, but it is to me a comforting thought that my Master has made provision for my sin. This was written in John's old age, when he knew well enough by his own experience whether the Christian sins or not. So he tells us that Christ is gone up on high as a priest ... His office is to intercede for our sins ... See I John 1:10: 'If we say that we have not sinned, we make him a liar.' We have all sinned ... How the devil tormented me, and told me I was not converted because I did things I loathed and hated. *I didn't understand that I had a battle on hand—that I had the old Adam still in my nature* [italics ours]. 'The flesh lusteth against the spirit, and the spirit against the flesh.' ... I soon found that I would have to go against the current. And then it was such a sweet thought that I had got One to represent me, so that when I sinned I could go to Him as my Advocate ... Just commit the whole case to Him. He will take good care of it."

These are the words of one of whom it is said: "The very atmosphere in which he lived was one of constant communion with God." "He was a magnificent example of sanctified common sense. He was a practical, wholehearted, completely devoted, wholly consecrated Christian."

CORRECTION

With the opening of Fuller Theological Seminary this month in Pasadena, California, we wish to correct a wrong impression created by our story on page 833 of the August issue.

Dr. Frank E. Gaebelein, president of Stony Brook School, has informed us that he has made no commitments to the new seminary.—Editors.

I have become a better Christian and am growing in grace as time goes on. With the aid of the MONTHLY I can better understand the Bible, God's Word.—Mrs. M.S., Chicago, Ill.

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[Continued from page 90]
 their head most fully on His breast. Let all your conversation, meditation, and readings lead you to the Lamb of God.

Do not be discouraged, dearly beloved, because God bears long with you—because He does not seem to answer your prayers. Your prayers are not lost. When the merchant sends his ships to distant shores, he does not expect them to come back richly laden in a single day; he has long patience. "It is good that a man should both hope and quietly wait for the salvation of the Lord." Perhaps your prayers will come back, like the ships of the merchant, all the more heavily laden with blessings, because of the delay.

Christ never loses one believing prayer.

TO A SOUL WHOM HE HAD NEVER SEEN,
 BUT WHOSE CASE WAS LAID BEFORE HIM
 BY A FRIEND

March 20, 1840

I do not even know your name, but I think I know something of the state of your soul. Your friend has been with me, and told me a little of your mind; and I write a few lines just to bid you to look to Jesus and live. Look at Numbers 21:9, and you will see your disease and your remedy. You have been bitten by the great serpent. The poison of sin is through and through your whole heart, but Christ has been lifted up on the cross that you may look and live. Now, do not look so long and so harassingly at your own heart and feelings. What will you find there but the bite of the serpent? You were shapen in iniquity, and the whole of your natural life has been spent in sin. The more God opens your eyes, the more you will feel that you are *lost in yourself*. This is your disease.

Now for the remedy. Look to Christ; for the glorious Son of God so loved lost souls, that He took on Him a body and

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died for us—bore our curse, and obeyed the law in our place. Look to Him and live. You need no preparation, you need no endeavors, you need no duties, you need no strivings, you only need to look and live.

Do not take up your time so much with studying your own heart as with studying *Christ's heart*. "For one look at yourself, take ten looks at Christ!" If for a moment you forget your own case altogether, and meditate on the glorious way of salvation by *Christ for us*, does your bosom never glow with a ray of peace? Keep that peace; it is joy in believing. Look as straight to Christ as you sometimes do at the rising or setting sun. Look direct to Christ.

You were not alive when He came into the world and lived and died; and yet, in the perfect obedience, you may stand be-

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fore God righteous. This is all my covering in the sight of a holy God. I feel infinitely ungodly in myself: in God's eye, like a serpent or a toad; and yet, when I stand in Christ alone, I feel that God sees no sin in me, and loves me freely. The same righteousness is free to you. It will be as white and clean on your soul as on mine. Oh, do not sleep another night without it! Only consent to stand in Christ, not in your poor self.

Let your soul be filled with a heart-ravishing sense of the sweetness and excellency of Christ and all that is in Him. Let the Holy Spirit fill every chamber of your heart; and so there will be no room for folly, or the world, or Satan, or the flesh.

All my ideas of peace and joy are linked in with my Bible; and I would not give the hours of secret converse with it for all the other hours I spend in this world.

TO A SOUL SEEKING JESUS

December, 1841

Has the Spirit opened a window into the heart of Jesus, and let you see the fountainhead of that love that "passeth knowledge"? Then you will be able to say, "To me He is precious." If you see plainly that all your standing before God is in Him, that He is your foundation-stone, your fountain, your wedding garment, then you will feel Him to be precious. Most people refuse to come to Christ. Read Luke 14:16-24. They all with one consent began to make excuse. Why is this? Just because they do not see and feel that He is precious. But, oh, if you, my dear friend, feel that He is your only righteousness, your only fountain of living water, your High Priest, your Shepherd, your Advocate, then you will say, "He is precious!" You will never say, "Have me excused." I carry to you the sweet invitation, "Come, for all things are now ready." Jesus is ready to wash and clothe you in His own blood and righteousness. The Holy Spirit is ready to come into your heart and make it new. The Father is ready to put His arms around your neck and kiss you (Luke 15:20). The angels are ready to give thanks for you, and to love you as a sister for eternity.

Now, will you come, for all things are ready? Are you now saying in your heart, "I cannot but believe I am the chief of sinners, and Jesus offers to be my refuge, my Mediator, my all in all; I feel He is precious"? Oh! dear friend, I trust you do. This only will make you happy in living, and blessed in dying. This is a poor, dying world. Man that is born of a woman is of few days and full of trouble. There is no part here that death cannot take from us. But if you have Christ, you have the only imperishable portion! Oh, may the Holy Spirit give you a firm hold of Jesus! Then we shall meet in that sweet place, where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. The Lord deal kindly and gently with you, both soul and body. Farewell, dear friend.

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Sunday School Lessons*



★ William Culbertson

October 19

THE CREATIVE POWER OF FAITH

Hebrews 11:1-8, 39, 40; 12:1, 2

Memory Selection: *Faith is assurance of things hoped for, a conviction of things not seen.*—Hebrews 11:1

This lesson should serve to remind us of the fact that unbelief kept Israel from the place of blessing (cf. Heb. 4:6). Only those among Israel like the men and women mentioned in Hebrews 11 pleased God and entered into the fullness of God's plan for them. Similarly, unbelief will keep the Christian from the place of blessing. Only as the child of God has faith will he be in the place to be blessed and used of God.

I. A Description of Faith (11:1).

As has been pointed out, this verse is not so much a definition of faith as a description of it. It does not indicate the "essence" of faith. Here we have a word concerning what faith does rather than what it is. Canon Farrar translates: "Faith is the basis of things hoped for, the demonstration of objects not seen."

Faith, then, gives us the foundation on which our hope may rest. Likewise it furnishes a conviction that those things exist which we cannot see. It is an inward conviction of things not seen. Of course, many of the objects of faith do become visible, but at the time faith is exercised, they are not so.

II. Illustrations of Faith (11:2-8, 39, 40).

Specifically, Abel, Enoch, Noah and Abraham are brought before us in this section of our lesson. The concluding verses sum up the chapter and would call to our attention all in the great host of men and women of faith recorded here.

Abel's sacrifice is spoken of as being a more excellent sacrifice. Unquestionably, it was more excellent, not in view of the condition of that which was offered, but rather in view of the fact that it was the sacrifice commanded of God. We cannot but believe that God had given instruction with regard to blood sacrifice, even as He furnished the first example of it (Gen. 3:21). In both Testaments, the soul that believes God is the soul to whom righteousness is imputed (cf. Gen. 15:6; Rom. 4:6-13). This passage gives us the secret of acceptance before God. It always involves faith in the word and provision of God.

The second of the men specifically mentioned is Enoch (vv. 5, 6). This man so walked with God that he was translated, not experiencing death. The language of Genesis 5:24 is most expressive. The idea of Enoch and God walking together not merely presents the fact of fellowship, but indicates a willingness on Enoch's part to follow the leading of God.

The stress is on Enoch's walking with God, rather than God's walking with Enoch. It is gloriously true, however, that when man walks with God, he will know the close and intimate fellowship of God's walking with him.

The passage in Hebrews 11:6 may be thought of as the crux of the whole matter. If we would please God, there must be faith, and this faith involves the existence of God and the willingness and power of God to meet the needs of the man who seeks Him.

The third man is Noah (v. 7). Living in the midst of great wickedness (Gen. 6:5-8), he similarly had the testimony of God that he was righteous (Gen. 6:9). This man so believed God and walked with Him that God disclosed to him the impending doom which hovered over that civilization. Not only did God forewarn Noah as to the disaster; He also informed him as to the building of the ark. In this building of the ark, he condemned the world, for by his obedience he rendered the disobedience of others inexcusable. All that Noah did was done by faith, and faith is the ground for the blessing of God.

The fourth man is Abraham (v. 8). All of us can recognize that an implicit trust in God moved Abraham as he left Ur of the Chaldees to set his face toward a land which he knew not.

Thus faith is the motivating power in the lives of these stalwart followers of the Lord. If we need any encouragement, if our own zeal has flagged, if our own trust has diminished, then these men of long ago arise to challenge us. They prove to us beyond the peradventure of a doubt that God honors those who honor Him. We cannot trust in God and trust in vain.

III. Exhortation to the Life of Faith (12:1, 2).

The great crowd of witnesses, the men and women of faith recorded in Hebrews 11, compass us about. They testify to the faithfulness of God; they witness to the fact that God honors faith. In view of such testimony, the exhortation of this passage of Scripture is inevitable and weighty. That other men and women have been so led and blessed of God is a challenge to us to be led and blessed of God.

But to go on with God involves the laying aside of every weight, the laying aside of the sin which does so easily beset us, and the running of the race that is set before us, looking unto our Lord. Every encumbrance is to be set aside, everything that would impede our progress, everything that would suppress spirituality, everything that would make us less sensitive to our God.

The expression "the sin which doth so easily beset us" is possible of translation,

"the sin that is in good standing all around about us." Of course, the sin that is in good standing is the sin of unbelief. It is to be put from us with all vehemence.

But these negatives are not enough. To lay aside weights and unbelief is but part of what must be done. The third and positive need is that we look unto the Lord Jesus Christ. Only by the oflook to Him, the look of faith, shall we experience the power to live for God.

October 26

LIVING OUR RELIGION

James 1:22-27; 2:14-20

Memory Selection: *Faith, if it have not works, is dead.*—James 2:17

The practical admonitions of the Epistle of James are of perpetual need and continual application. Most of us find it entirely too easy to theorize, while at the same time much too difficult to live what we theorize. The call of James is to live that which we profess to believe.

It should be understood that it is possible to live the Christian life only as God's Spirit lives in us and through us. God doesn't save us supernaturally and then leave us to live on the natural level. There is supernatural power for living as well as for regeneration. The soul who submits to God and who believingly steps out with God will experience the very life of God in his own mortal life.

I. A Contrast—Doing and Hearing (1:22-25).

Those who hear the Word, who give evidence of accepting it, but who never permit that Word to be known experientially, delude themselves. No one likes to be deceived. Perhaps the worst deception to overcome is self-deception.

Here is a case at point. God says that the hearer of the Word of God who is not a doer of it deceives himself. It seems incredible, but it is absolutely true, that many of us can solace ourselves in the fact that we have a mental comprehension of truth, while at the same time our lives deny the very thing we profess to believe. Truly, here is deception of the worst kind.

The illustration used by James is informative. Let us imagine a man on arising looking into a mirror. He beholds his "natural face." Perhaps he sees his own imperfections, his own deficiencies, in the reflection, and yet he goes forth and forgets entirely what he has seen and lives as though there were no such imperfections and deficiencies.

When we look into the law of liberty, when we see what we are as God in His Word describes us, may God help us to remember the reflection of the image portrayed. Whatever He has to say to us personally, may we allow Him to work out

in us personally. It is the doer of the will of God who is blessed.

II. A Contrast—True and False Religion (1:26, 27).

The word translated "religious" in verse 26 means God-fearing, fearing or worshiping God. The man who considers himself related to God, having a reverential trust in God, can have that thought verified only as his conduct is affected.

Particularly is the activity of the tongue brought to our attention here. Not to bridle one's tongue, to mouth out gossip and untruth, is to deceive oneself and to prove that one's religion is vain.

Look carefully at the American Standard Version's rendering of Galatians 5:16-24. Notice the indictment of God against those who practice the works of the flesh. Religion is not a cloak to put on; it is not a superficial veneer. To really be God-fearing means that the individual has been changed from the inside out.

The word translated "religion" in James 1:27 refers to religious worship which is particularly external. It has to do with ceremonies and rituals. So far as the external manifestation of religion is concerned, if it is pure and undefiled, it will result in personal purity ("to keep oneself unspotted from the world"). It will also issue in external acts according to the will of God, such ministries as are mentioned here, the visitation of the fatherless and the widows in their affliction. Here is a well-rounded presentation of true faith. It has both its inward and outward manifestations.

III. A Contrast—Faith and Works (2:14-20).

1. The Reality of Faith Is Proved by Works (vv. 14-17).

The questions raised in verse 14 are their own answer. There is no profit to a man's saying he has faith if he has not works. That kind of faith cannot save; it is not saving faith. The practical application of this truth in verses 15 and 16 is a constant reminder of the necessity for faith's manifestation of itself in accordance with the will of God. This passage proves that saving faith will always be accompanied by a loving heart, a heart that has been touched by God. In place of the cold, calloused, indifferent attitude of men will be the warm and loving desire of the child of God to be a blessing to others. The statement is explicitly made that faith without works is dead in itself (v. 14).

2. Works Are the Only Evidence of Faith That Men Can See (vv. 18-20).

Stress is to be placed upon the words "show me." Man is here asking for some manifestation, some evidence of the faith we profess. James is saying, "Show me your faith apart from works [really an impossibility], and I, by my works, will show thee my faith." Simply to assert one's belief in one God, to be a disciple of monotheism, is not sufficient. Even the demons so believe. The futility of such faith is indicated in the fact that the demons shudder because of it. Saving faith always leads to hope. How true it is that faith apart from works is barren (A.S.V.).

3. The Proof That Justification Is Only by Faith (vv. 21-26).



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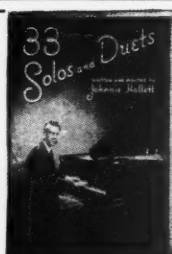
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November 2

CHRISTIAN SPEECH AND CONDUCT

James 3:1-6; 4:4-10

Memory Selection: *Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock, and my redeemer.—Psalm 19:14*

ONCE again we are reminded of the practical application of Christian truth, in that what we truly believe will have its effect upon our living.

I. The Responsibility of the Teacher (James 3:1, 2).

The Revised Version translates the word "masters" as "teachers." This passage of Scripture may well be upon the mind and heart of all who would teach others. Certainly, the statement of verse 1, that greater judgment awaits the teacher, needs no proving. It is serious for an individual to direct his own life incorrectly; it is even more serious when that directing of his own life involves the leading of others astray.

There is a sense in which this verse has its application to all, whether a teaching responsibility is assumed or not. All of us, in greater or lesser degree, have our spheres of influence, and what we do and what we say affect others. Let us understand the principle, then, that while we shall be called into account for what we have done in directing ourselves, we shall also be called into account for the influence we have wielded over others. May God help us so that we occasion no stumbling.

II. The Importance of the Tongue (3:3-6).

This passage of Scripture (it is true of the entire chapter) may well be read by God's people frequently. These tongues of ours, how loose they seem to be, how much they seem to have to be used. James would remind us that horses have bridles in their mouths that they may be directed by man. The whole body, the course which the horse itself will follow, is dependent on the pull of the bridle one side or the other. Says James, "This fact reminds us of the power and authority of the tongue" (cf. v. 5). The tongue may well point the direction in which we shall travel.

Another illustration (v. 4) is that of the great ship which is driven by the winds and battered by the waves. The vessel is turned about by a comparatively small rudder just as the steersman desires.

The tongue as a little member may boast great things, and the boasting of great things may carry us on to results which we did not have in mind at the beginning and which will cause the influence of our lives to be lost. "Behold, how much wood is kindled by how small a fire!"

While we are thinking of the power of the tongue, it may be well to remind ourselves of the truth of James 3:8, that the tongue can no man tame. If it is to be

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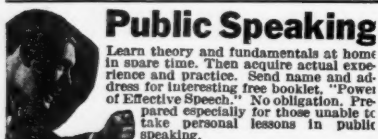
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brought under control, God Himself will have to do it. Thank God, the teaching of His Word is that our whole being may be controlled by God as we yield to Him.

III. The Yieldedness of the Christian (4:4-10).

1. The Indictment (v. 4).

Those to whom this epistle was addressed were not living wholly for God. The apostle calls them adulterers and adulteresses. Here were professing Christians who broke their marriage vow to God. Their friendship with the world proved their lack of yieldedness to God. Are we in the same category as those to whom James wrote?

The friendship of the world system—its opposition, its bitterness and its hostility toward God—is always to be considered as enmity with God. Only as our lives are separated can they be pleasing to God and powerful for God (cf. John 17:13-18; II Cor. 6:14-7:1). Certainly we should allow God to press this indictment so far as we are concerned.

2. The Provision (vv. 5, 6).

The word given in verse 5 is not the direct quotation of any particular passage; it is rather the general tenor of many passages (cf. Num. 14:29; Prov. 21:10; Gal. 5:17). We could express the thought this way: "Does the Holy Spirit, whom we have of God, lust in us to envy?" It would seem as though this question should be put in contrast to the questions of verse 1 in this chapter. These professing Christians were lusting toward their worldly wars and fightings, but the Spirit of God never lusts toward envy. The answer to the question of verse 5 would seem to be a negative. No, the Holy Spirit, whom the Lord made to dwell in us, does not long unto envying. The fruit of the Spirit is the very opposite.

Another interpretation of verse 5 is possible. Dean Alford suggests that the word "envying" may speak of the jealousy of God. This interpretation is supported by the marginal rendering of the American Standard Version.

The provision of God is the giving of "more grace" (v. 6). Whatever our need, whatever our problem with ourselves, God has more grace. There is abundant provision to meet the jealousy, the envy, the bitterness, the worldliness of our hearts in the grace of God.

The condition for the giving of that grace is humility. God giveth grace to the humble. When we come to God in humility, confessing our own inability, our own unworthiness, and drawing upon His ability and His worthiness, we shall find strength to overcome evil.

3. The Need (vv. 7-10).

If we are to enter into the provision of God for deliverance from sin, God says to us: submit (v. 7), resist (v. 8), draw nigh (v. 8), cleanse and purify (v. 8), and humble yourself (v. 10).

November 9

DISCIPLINED LIVING (TEMPERANCE LESSON)

I Peter 1:13-23; 4:1-5

Memory Selection: *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*—I Corinthians 10:31

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I. On the Basis of Our Father's Holiness (1:13-17).

In these verses it would be well to stress the words "children" and "Father" (v. 17). Our filial relationship to Him and His paternal relationship to us are both before us in these verses. It is as He is holy that we are enjoined to be holy. We may count on Him not only for the example of holiness, but for power as well.

In view of our relationship to Him, the exhortation to sobriety and hope (v. 13) is fully in order. The hope that is mentioned here has to do with the revelation of Jesus Christ. There is that grace which will be ours fully only when our Lord returns. Meanwhile, we set our hope upon that grace which will be brought to us.

So far as our sobriety is concerned, we are to be children of obedience (v. 14), living lives that contrast with our former life (v. 14). However, Christian living is not merely a negative—it is not only that we refrain from former lustful practices—but we are to be holy in all manner of living (v. 15).

II. On the Basis of Our Saviour's Redemption (1:18-21).

Verse 17 concludes with the admonition that we should pass the time of our sojourning in fear. Verse 18 in the Authorized Version begins with the word "forasmuch." We are to live soberly as before God because we have been redeemed with the precious blood of Christ. Certainly, those of us who know the cleansing of the blood of Christ must realize the newness of life to which we are called. The sin which nailed our Lord to the cross should be hated and find no place in our lives.

Notice that from which we have been redeemed in verse 18: the vain manner of life which was ours by tradition. All life apart from Christ is vain and empty. Because we have been purchased by a price so costly and so holy, we should live for God.

III. On the Basis of Our Own Regeneration (1:22, 23).

We have been born again (v. 23) through the Word of God, which liveth and abideth forever. The new man, which is created in holiness and righteousness and truth (Eph. 4:24), is to be put on. As Peter says here, we have purified our souls in our obedience to the truth, and this obedience which has purified our souls leads on to unfeigned love of the brethren. Here we have the Christian life in epitome: regeneration (begotten again), the means of salvation; sanctification (obedience to the truth); and the result of salvation (unfeigned love of the brethren).

IV. On the Basis of Our Saviour's Example (4:1-4).

The exhortation is that even as our Lord suffered in the flesh, so we should arm ourselves with the same mind. That

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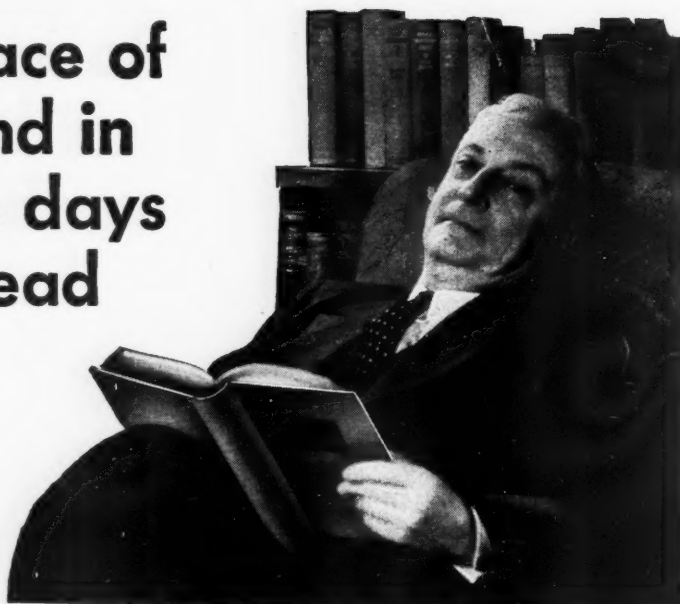
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death of self, that crucifixion of self, spoken of in such passages of Scripture as Romans 6:6; II Corinthians 5:14 (A.S.V.); Galatians 2:20, is necessary if we are to cease from sin (I Pet. 4:1). May God help us so to submit ourselves to Him that the truth of I Peter 4:2 shall find manifestation in us.

To die to self means no longer to live the rest of our time in the flesh to the lusts of men, but to the will of God. Our Saviour has indeed left us the example. You and I must be willing, even as our Lord, to say, "Not my will but thine be done." We must turn from the desire of the Gentiles, the sins mentioned in I Peter 4:3, in newness of life to live wholly for God. It is true that such a life will probably incite criticism and censure from those who know not God (I Pet. 4:4). But is the disciple above his Lord?

V. On the Basis of Our Accounting to God (4:5).

The point which we are making is incidental in this verse. The primary reference is that our former worldly companions will have to give an account because of their speaking evil of the children of God. But notice that the passage includes the words "to judge the quick." I take it that this word "quick," which is translated "living" in the American Standard Version, refers not only to those who happen to be physically alive when the Lord comes, but rather has its primary reference to those who are alive spiritually.

The child of God will give account at the judgment seat of Christ (II Cor. 5:10). In view of the fact that we have an accounting to give to God, in view of the fact that we have an answer to make for the deeds done in the body, let us so live for God now as to meet His approval in that day.



Be Glad About It!

[Continued from page 99]

seem to have a little more of this world's goods than we have? Does it mean that we are going to become very pious and self-sacrificing, and that we shall stonically refuse to complain even though our friends in secular work make more than we do?

Let's not be silly! Have we really sacrificed so much? Have we suffered physical violence? Have our wives and children been beaten before our eyes? Has any blood flowed? Are we starving to death? Suppose that we had sold out completely to Satan? Is our present status any sacrifice in comparison with what he would have required? Does our sacrifice really amount to anything at all in the light of what our Lord has done? Would we be any happier doing something else? Haven't we been taking ourselves a bit too seriously?

Our Lord rebukes this unhappy attitude with a parable in Luke 17:7-10. He points out that a master does not invite his servant to sit down and eat, but commands him first to prepare the meal so that the master may eat. He does not

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thank the servant for doing his duty. "So likewise ye," our Lord says, "when ye shall have done all these things which are commanded you, say, We are unprofitable servants: we have done that which was commanded us."

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OUR LIVES OUGHT to be given gladly to Christ. The sacrifice ought to be made willingly for His sake. Then we shall neither expect nor desire other rewards. When such additional rewards do come, we shall be abundantly thankful for what we did not expect. When they do not come, we shall still be happy, for we do not feel that we deserve them. We shall not become sanctimonious and begin to think of our great sacrifice and service; we have merely done our duty.

Do you remember the time when you came to the front of the church as a testimony of complete submission and consecration? Perhaps the congregation was singing:

"I can hear my Saviour calling."

From the depth of your heart you answered, "Yes, Lord, I'll go all the way."

It was quite romantic then, just like a soldier on dress parade. Now you have no one to sing for you. People do not care to hear your message. They mock your gospel. Even some Christians do not appreciate you. You are not recognized. It has become tedious and monotonous. Much of the work is unseen by human eyes. The romance is all gone.

The other was play. This is the real thing. Now is the time to serve the Lord! Do not put on a long face and a heroic, burdened look. It's not quite as bad as that. Laugh a little—at yourself, perhaps. "Serve the word with gladness!"

There comes repeatedly to my mind the vision of the dusty road that led to Calvary, and of the One who made His way up that hill to be crucified amid the jeers of spectators. In that most crucial moment, when the spiritual anguish far outweighed the physical, when from anyone else we would have expected some complaint, some bitterness and rebellion; at that moment there was wrung from His lips the cry that must have come from the innermost recess of a heart that bled as no other heart; at that moment the cry which came forth was a prayer for His murderers:

"Father, forgive them; for they know not what they do!"

I am always impressed that it was for me that prayer escaped His lips.

*"He had no tears for His own griefs,
But sweat drops of blood for mine."*

In the light of that sacrifice, I come to feel that I have sacrificed nothing, and there arises within me the yearning to know a little, at least, of "the fellowship of his suffering." It seems then that the only gladness I could ever have would be the gladness that comes from serving Him; and when on that glorious morning, His nail-pierced hand will reach out to welcome me home, I fear that my greatest shame will be that I was not more willing to "serve the Lord with gladness."

monthly

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Outline and Illustration

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

+

TEXT SUGGESTIONS

A God-given responsibility and incentive (I Cor. 15:58).

An inescapable duty (Gal. 6:10).

Basic birthright (Gal. 3:26).

A plea for Scripture reading (Ps. 119:130).

MINUTIAE

Handkerchiefs and aprons (Acts 19:12).

Loaves and fishes (John 6:9).

Bridles and pots (Zech. 14:20).

The tiniest thing

To Him thou mayest bring;

Blest by His sanctifying touch,

The least is much.

—J.M.S.T., in *The Witness*

DANGEROUS DOCTRINES

1. Regeneration without Repentance (II Cor. 7:10)

2. Salvation without the Blood (Heb. 9:22)

3. Christianity without Purity of Life (Rom. 6:19)

4. Heaven without Hell (John 3:36)

5. Happiness without God (Ps. 73:25, 26)

—Otis H. McKinnon, in *The Baptist Ministers' Exchange*

SATISFIED OR SANCTIFIED

1. Satisfied with one's own Power (Dan. 3:15b; Luke 19:2, 3, 5)

2. Satisfied with one's own Person (I Sam. 15:17; Acts 9:4, 5)

3. Satisfied with one's own Position (I Kings 19:1, 2; Acts 8:27, 37)

4. Sanctified by Christ's own Power (Mark 2:10)

5. Sanctified by Christ's own Person (Heb. 1:3)

6. Sanctified by Christ's own Position (John 12:32)

—R. E. Penaluna

OUR FIRST DUTY

Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. If you cannot go in person, inquire diligently what blood-mortgage there is on your property in the interest of lost souls. I warn you that it will go hard with you when the Lord comes to reckon with you if He finds your wealth hoarded up in needless accumulations instead of being carefully devoted to giving the gospel to the lost.—A. J. Gordon, in *Alliance Weekly*

THE WEAVER

Then shall I know even as I am known.

—I Corinthians 13:12.

My life is but a weaving

Between my Lord and me;

I cannot choose the colors

He worketh steadily.

Ofttimes He weaveth sorrow,

And I, in foolish pride,

Forget He sees the upper,

And I the underside.

Not till the loom is silent

And the shuttles cease to fly

Shall God unroll the canvas

And explain the reason why

The dark threads are as needful

In the Weaver's skillful hand

As the threads of gold and silver

In the pattern He has planned.

—Christian Index

JOHN 3:16

I. The Serious Plight of Sinners.

II. The Supreme Fact of Sacrifice.

III. The Sure Promise of Salvation.

—John L. Bray

THE SECRET OF SUCCESS IN SAVING SOULS

Mark 2:1-12

I. Seeking the Saviour with a Definite Purpose.

1. Success in Christian work necessitates definiteness (Ps. 27:4; John 9:25; Phil. 3:13).

2. Importance of taking advantage of present opportunities (Eph. 5:16; II Tim. 4:2).

II. Vitally Concerned in the Welfare of Others.

1. More important to bring men to Jesus than to urge them to vote.

2. Eternal salvation of greater value than physical well-being (Mark 2:9, 10; Matt. 6:33).

III. Positive Conviction That Jesus Has Power to Save (Mark 9:24).

1. The motive of personal evangelism.

2. The foundation of missionary enterprise.

IV. Determination to Succeed Despite All Obstacles (Mark 2:3, 4; Mark 5:27).

1. Christian work necessitates "violence" (Matt. 11:12).

2. The winning of souls must be done enthusiastically (II Kings 10:16; Acts 8:30).

V. The Joy of the Lord Means Success.

1. These men gained a blessing for their friend, and the praise of Jesus for their faith (Matt. 25:40; Gal. 6:2).

2. God is glorified in the salvation of men (Mark 2:12).

—Hiram H. Appelman

ANGELS

The Bible abounds in angelic appearances and angelic ministrations. Angels meet us at the beginning of the Old Testament, and are closely associated with some of its most remarkable histories and events. They meet us also throughout the New Testament. We find them ministering to our Lord, and to His servants the apostles; and we learn from the wondrous book which closes the sacred canon, that they have an important part to fulfill in the events that shall wind up the dispensation.

—Charles D. Bell

A LAYMAN'S SERMON

One snowy day, a layman stood in a pulpit to preach an improvised sermon because the pastor had been "snowed in." There were only a few people present, and the sermon was only ten minutes long because the layman could think of nothing more to say. But his text was, "Look unto me and be ye saved, all the ends of the earth," and down in the rear of the church, under the balcony, sat a youth who had slipped in because he could not travel farther through the snow to his own church. The lad was Charles Haddon Spurgeon and in those ten minutes he was sold an idea.—*Christian Union Herald*

A FIRST CENTURY PRAYER MEETING

Acts 3 and 4

I. The Reason for This Prayer Meeting (3:1-4, 13-22).

1. An example of Faith (3:1-6).

2. An exhibition of Power (3:7-11).

3. An exposition of Truth (3:12-26; 4:5-12).

4. An expression of Grace (4:4).

5. An experience of Joy (4:1-3, 13-22).

II. The Reality of This Prayer Meeting (4:23-30).

1. Victory (4:23).

2. Unity (4:24a).

3. Praise and adoration (4:24b).

4. Bible study (4:25-28).

5. Dependence upon God (4:29a).

6. Supplication (4:29b, 30).

III. The Result of This Prayer Meeting (4:31-37).

1. They were Filled with the Spirit (4:31a).

2. They were Possessed with divine power (4:31b).

3. They were United in purpose (4:32a).

4. They were Blest with temporal means (4:32b, 34-37).

—Arthur E. Glass

Moody Monthly

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When Dr. Donald Grey Barnhouse of Philadelphia visited Ethiopia and was graciously received in audience by the Emperor, he asked His Imperial Majesty what was his favorite verse. Without hesitation the royal reply came: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." What a wonderful promise for a man who carries such great responsibilities.



THE Sudan Interior Mission now has eighty missionaries in Ethiopia, whose chief purpose is the teaching of the Word of God on non-sectarian lines. We appeal to all praying Christians to pray daily for His Imperial Majesty, Haile Selassie I, and for the people of Ethiopia.

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5. Protection (Ps. 23:6).
6. Promise (I John 2:25).
7. Prospect (Col. 3:4).

—Elias C. Goehle.

GOD'S SMILE

O ye whose busy work and care
Forbid long seasons of sweet prayer,
It only takes a little while
To look up for your Father's smile.
Though rough and steep the path you tread,
With threatening clouds above your head,
'Twill seem to shorten many a mile
If you can see your Father's smile.
—S. L. Mahony, in the *War Cry*.

DEBTS FORGIVEN

In a Scottish village lived a doctor noted for his skill and piety. After his death, when his books were examined, several accounts had written across them in red ink: "Forgiven—too poor to pay." His wife, who was of a different disposition, said: "These accounts must be paid." She therefore sued for the money. The judge said: "Is this your husband's handwriting in red?" She replied that it was. "Then," said the judge, "there is not a tribunal in the land that can obtain the money where he has written, 'Forgiven.'"

So when Christ says, "Thy sins are forgiven," we are released from our spiritual debts.—Selected.

CONSECRATION

"Will you please tell me in a word," said a Christian woman to a minister, "what is your idea of consecration?" Holding out a blank sheet of paper the pastor replied, "It is to sign your name at the bottom of this blank sheet, and to let God fill in as He wills."—*Christian Victory*.

GOD'S THREE CALLS TO YOUTH

1. The Call of Salvation (Isa. 1:18).
2. The Call of Dedication (Rom. 12:1).
3. The Call of Evangelization (Mark 16:15).

—J. Allen Blair.

HEAVEN

1. The Way to Heaven (John 3:3).
2. Heaven is Prepared for You (John 14:2).
3. Life in Heaven is Different (Rev. 21:4).

—Maria Mayer.

REST TO YOUR SOUL

If your work is a burden to you it is because you are not trusting it to the Lord. If you trust it fully to Him, you will find the yoke He puts on you *easy* and the burden *light*, and even in the midst of ceaseless activity you will find rest to your soul.—H.W.S., in *The Witness*

[SOUL REST]

Moody Monthly

Octol

THE PATTERN OF SERVICE

Mark 7:33, 34

- I. The Heavenward Look for Help.
"And looking up to heaven."
 - II. The Outward Look of Sympathy.
"He sighed and said."
 - III. The Gracious Touch of Compassion.
"He touched his tongue."
 - IV. The Helpful Word of Power.
Ephphatha, that is, "be opened."
- The pattern is in His look,
His sigh, His touch, His Word.

—A. M., in *Feathers*

FOUR ELEMENTS OF SALVATION I Thessalonians 1

I. Faith.

Receiving the gospel message an act of faith.

1. Received in much affliction.
2. Received in joy.

II. Repentance.

Turned to God from idols.
Absolute change of life.

III. Love.

Love manifested in service.
Working out our salvation.

IV. Hope.

1. Awaiting God's Son from heaven.
2. Salvation to be revealed at the appearing of Jesus Christ (cf. I Pet. 1:5-7).

—Record of Christian Work

ANTICHRIST

"He is antichrist, that denieth the Father and the Son" (I John 2:22). That He is "the Christ." It is not that He died, nor even that He died for our sins, for demon doctrine will accept this; but that "he died for our sins according to the scriptures," died to make atonement for our sins, died as the fulfillment of "all things which were written in the law of Moses, and in the prophets, and in the psalms concerning him." This is "the doctrine of the Christ"; and if a man has it not, then, no matter how beautiful his character, the Holy Spirit declares that "this is antichrist, even he that denieth the Father and the Son."

—Sir Robert Anderson, in
The Believer's Magazine

ACQUIESCENCE IN THE DIVINE WILL

A rare spirit of acquiescence in the divine will was recently displayed by a poor woman in Atlanta, Georgia. She was supported entirely by charity. She had scarcely any education, but had learned a lesson many highly cultured people have failed to learn. Having endured great bodily affliction for many years, her disease reached its last stage, and she lay apparently at the point of death for four or five weeks. Every day, and almost every hour, was thought to be her last, but to the astonishment of all she continued to breathe. Her sufferings were very severe, and, knowing her to be ready for the great change, her friends were almost hoping for the moment of release. One of them said to her, "Well, M——, are you ready to go?" "Yes," said she, "ready to go, but willing to wait!"

—Unknown

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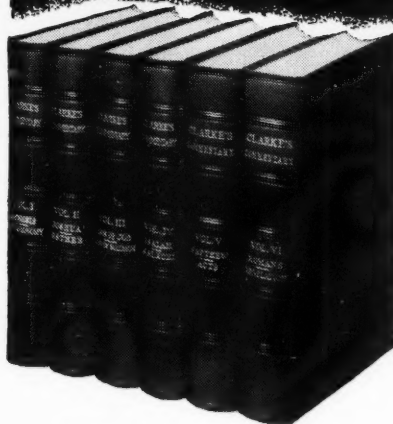
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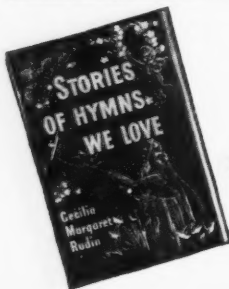
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Behold, the sinless Son of God
In dark Gethsemane;
Prostrate upon the ground He lies,
In depths of agony.
Take off thy shoes from off thy feet,
In reverence draw near;
His soul, exceeding sorrowful,
Pours out itself in prayer.
"Father, if it be possible,
Let this cup pass from Me";
The shadow of the cross is there,
Dread hour of Calvary.
The Lamb of God for us has come,
Sinless, and pure within,
To yield Himself a sacrifice,
For us to be made sin.
Obediently He takes the cup,
"Not My will, Thine be done";
He shrinks not from death's bitter
draught,
Love's victory is won.

—W. E. Earl, in
The Believer's Magazine

TRYING LIFE WITHOUT JESUS Luke 2:41

- I. Meaningless—without Him.
- II. Miserable—conscience dawned.
- III. Marvelous—found Him.

—Oscar Pigg

THE SIN OF PRAYERLESSNESS

1. Prayerlessness is a Reproach to God
2. Prayerlessness is the Cause of a Deficient Spiritual Life
3. The Church suffers a Dreadful Loss as a result of the Prayerlessness of the Minister
4. Prayerlessness makes the preaching of the Gospel to all men an Impossibility

—Andrew Murray

FIVE TOUCHES OF CHRIST IN MATTHEW

1. The cleansing touch (8:3)
A leper
2. The cooling touch (8:15)
Peter's mother-in-law
3. The sight-giving touch (9:29)
Blind men
4. The consoling touch (17:7)
Peter, James and John
5. The compassionate touch (20:34)
Compare passages in which Christ is said to have been touched by others (9:20, 21; 14:36).

—Henry Thorne

A GUIDEBOOK PLUS

A Christian traveler was packing his suitcase for a trip when he remarked to a friend, "There is still a little corner left open in which I wish to pack a guidebook, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymn book, a sharp sword, a small library containing 66 volumes; and all these articles must occupy a space about three by six inches." "How are you going to manage that?" inquired his friend. The reply was, "Very easily, for my Bible contains all these things."

You will find this to be true if you read your Bible through this year. Stay with it; you'll be glad you did.

—Brethren Missionary Herald
[TRUE COMPANION]

Moody Monthly

Reassurance:

The Church Is Growing

[Continued from page 95]

the continuance of financial aid, as far as this may be necessary and possible, from our fellow Christians in the west, for the carrying forward of the Christian enterprise in India.

These statements voice responsible Christian opinion, but we must not ignore the unpleasant fact that there are elements both within and without the church in India that are hostile to the continued presence of foreign missionaries. These are among the "adversaries."

How well I remember an enthusiastic conference of evangelism in Madras when speaker after speaker told in glowing words how people everywhere were responding to the message of the Week of Witness. At the close one of our most honored missionaries rose and said quietly, "Let us not forget the Enemy."

The broad fact remains, and it is an important fact, that the church in India does not envisage the time when foreign missionaries will no longer be needed. It is now calling clearly and loudly, "Come over and help us."

The great word "integration" has taken its place in missionary vocabulary and we are beginning to see that the right place for the missionary from overseas is within the membership of the native church, subject to its direction and discipline. The future missionary must be rooted and grounded in the Christian faith, and humble enough to serve on terms of complete equality with his Indian brethren. I know no country where Christian fellowship at its deepest and highest levels can be better exemplified.

SIXTH, religious liberty will be guaranteed in the new India.

Pandit Nehru, educated at Harrow and Cambridge and, next to Gandhi, India's most influential citizen, has said, "Although our ultimate aim is a secular state not to be identified with any particular religion, freedom of conscience and the recognition of religious rights of all citizens must be the starting point. Indian Christians are part and parcel of the Indian people. Their traditions go back 1500 years and more, and they form some of the many enriching elements in the country's cultural and spiritual life."

When asked whether freedom to propagate the Christian religion would be granted, he replied, "Any faith whose roots are strong and healthy should spread; and to interfere with that right to spread seems to me to be a blow at the roots themselves. Unless a given faith proves a menace to public order, or its teachers attempt to thrust it down the unwilling throats of men of other persuasions, there can be no justification for measures which deprive any community of its rights."

Mohammed Ali Jinnah has promised protection of minority rights in Pakistan, though in a sectarian land like India there is always the danger that fanaticism may override good government and unloose forces of persecution. I feel sure

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this will not happen, for in India a constitution is something the common man holds in highest reverence.

SEVENTH, I see another augury for good in the remarkable change that has come in Anglo-Indian relations. Bitterness and distrust have given place to good will and mutual respect, and the most amazing revolution of modern times has been achieved by peaceable consent without aid of the sword.

On the human level, the miracle might be explained by the coming into power of a Labor government in Britain, the presence on the scene of the dynamic personality of Lord Louis Mountbatten, and the presence in India of such trusted leaders as Nehru, Jinnah, and Gandhi.

Admittedly the solution is a "second best," but better than a ghastly civil war. The cleavages of race, religion, and culture are too deep for human statesmanship to bridge, but time, and the healing ministry of the gospel of Christ, may yet make the two dominions one. Whatever happens, I think the future will see a friendly and co-operative India.

THERE ARE THREE "adversaries" to guard against. First, as in the West, the church is facing an onslaught of secularism, the spearhead of which is Communism. "Man seems to have dethroned God," Gandhi has said. Communism is invading colleges and reaching into the densely packed Indian villages. To meet its challenge the church must demonstrate in deed as well as word that the gospel is the power of God unto salvation.

Second, the church is facing, oddly enough, a recrudescence of ancient Indian religions. Hinduism and Islam are both alive and on the march. Many observers, including myself, see in a resurgent Hinduism the most serious rival for spiritual allegiance.

From this quarter comes the sinister charge of proselyting. It is claimed that the missionary uses material ends—schools, hospitals, agricultural farms—as bribes to lure Hindus from their religion. Unfortunately the issue is complicated by the system of "communal representation" under which conversion means transfer of votes from one community to another. To meet this insidious charge the church must see to it that its message is none other than "the word of reconciliation," and that the means it employs are in keeping with the integrity of the message.

Third, self-seeking, faction and complacency are to be found in the Christian fellowship, even as they are in the West. To maintain the sacred flame of evangelism and uphold Christian standards of character needs an ever increasing replenishment of spiritual power. To that end we must pray, for an Indian church on fire is needed to match its unfinished task.

To share the burden and glory of that task is the privilege, as it is the duty, of Christians in America and Britain. This is no isolated endeavor, but a holy alliance between older and younger churches.

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Why Christian Movements Decay

[Continued from page 97]

a narrow sectarianism, its members being proud that they are enrolled in its ranks, and giving little or no concern as to whether their names are in the Lamb's book of life. Ambitious, self-seeking people then clamor for positions, not with the purpose of glorifying God through their service, but rather to gain prestige, honor, and wealth for themselves.

W. P. Whaley has well said: "A denomination has missed the Christ idea when it is chiefly concerned about its own upbuilding, and to this end labors to convert people to its own peculiar doctrines and to entice them within its own fold . . . Christ rebuked such an evil spirit when He said, 'Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte. . . ' It would be the worst sort of hypocrisy for a church to become interested in a man more from a desire to count him and to receive his financial support, than from a motive to do him spiritual good."

Once Thomas Aquinas was standing in a great cathedral watching a priest counting the offering. Addressing Aquinas, the priest said, "Brother Thomas, the church can no longer say, as Peter expressed himself to the man asking alms, 'Silver and gold have I none,' for you see she has become rich." "Nor," replied Aquinas, "can she longer say, as Peter said to the lame man, 'In the name of Jesus Christ, arise and walk.'"

Of course it is necessary to have organization, but it should always be under the control of the Spirit and subject to Christ, the Head of the Church. In all things we should strive to give Christ pre-eminence. When at our annual gatherings we spend more time in transacting business than we do in seeking God, then we have too much business.

THE FOURTH STEP in this downward path is *adaptation* — the Church takes on the color of the day in which it lives. It tones down its message to avoid offending the current generation. Its ministers, impelled by a desire to add to their church rolls and to give an impressive annual report, cease preaching against sin and warning men of judgment to come.

The result is that the Church is flooded by pagans who are without salvation; and if they have above-average intelligence, money, or social standing, they are made officials in the local churches and elevated to leadership, and their sons and daughters become preachers, teachers, and leaders in the dying organization of what was once a throbbing movement with evangelistic fervor and fruitage.

When ministers become mild in their attitude toward evils about them, they have been reconciled to evil within. Church members then compromise with vice, lose a sense of God, become ignorant of experimental Christianity, hold on to the church for social and political reasons, become infected with the prevalent rationalism and skepticism of the

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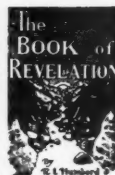
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age, and the light that should have been within them becomes darkness.

The Christian world in A.D. 313 thought that Constantine and Licinius were doing them a favor when they made Christianity the state religion. But history has since shown that these men were disillusioned; for the Christian Church, while gaining governmental favor, became obligated to an earthly monarch who soon tried to show his authority in the affairs of the Church.

Christians were given prestige instead of persecution, and this caused pagans to join their ranks, not because they sought the favor of God but the favor of an emperor. Being a Christian was the popular thing. Soon the Christian Church, swelled by the large influx of pagans, began to adopt heathen practices, ceremonies, and customs to such an extent that even pagan sacrifices were made on Christian altars.

If we are going to seek the applause of the world, it will mean that we will have to adapt its ways and conform to its thinking. God has warned us through His Word: "Be not conformed to this world . . . Know ye not that friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God . . . Wherefore come out from among them and be ye separate, saith the Lord."

The Church can never save the world by adapting the methods of the world and indulging in her sins. The Church must always remember its high calling and seek to fulfill its God-given mission.

Peter MacFarlane states: "The Church cannot permanently compete with a theater as a means of entertainment; it cannot compete with the university as a means of education; it cannot compete with the newspapers as a source of news; it cannot compete with the clubs in the dissemination of artistic and cultural knowledge. There is one field alone in which the Church is supreme, and that is in its legitimate field—in its message to the soul of man, in its revelation of the character of God, in its capacity to pull aside the curtains of material life and sit down with a man in the chambers of his inmost being and reason with him of righteousness and repentance and the judgment to come."

Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us.—II Corinthians 1:10.

The apostle is speaking of physical deliverance. God had delivered him out of death when he had been in great peril. He was delivering him every day, for he was never free from peril. He trusted that He would continue to deliver him until he would be called home.

We thus have an illustration of the threefold spiritual deliverance of the believer on Jesus Christ. He is saved when he accepts Christ as Saviour and Lord (Rom. 10:9, 10). He is in the process of salvation, growth in grace, thereafter through the indwelling of the Holy Spirit (Phil. 2:12, 13). He is saved at last when his body is raised from the dead and glorified (Phil. 3:20, 21).—James M. Gray.

The Fatherhood of God, and the Brotherhood of Man"

[Continued from page 92]

with certain Jews during His earthly ministry.

The entire section in John 8:31-47 deserves careful reading, but verses 41-44 give the heart of His message. "If God were your Father," He says, "ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father, the devil, and the lusts of your father ye will do."

Could anything be plainer than these words? They give Jesus' own denial of the claim that He held the doctrine that God is the Father of all men, and that, consequently, all men are brothers. Jesus never called men of the world brothers, much less did He designate them His brothers. He used that term exclusively for His disciples.

Dr. B. F. Westcott, famous New Testament scholar, is authority for the statement that "the term brother is never found in the New Testament to our fellow men, but only to our fellow Christians."

Misinterpreted Scriptures

Several passages of Scripture are appealed to by those who teach the universal Fatherhood of God, but correct interpretation gives no support to their claims.

First, the Sermon on the Mount, particularly the Lord's Prayer. The opening address, "Our Father which art in heaven" is said to settle the question once for all. But does it? We must be careful to note to whom the words were addressed and therefore to whom they apply. Though the multitudes may have heard Jesus on this occasion, He was speaking to His disciples. He taught them to say, "Our Father." Dr. Grier has commented, "Our Lord had in view His own spiritual family and to speak to them of their Father in heaven was not to say He was the Father of all the multitude . . . How can an unregenerate man properly offer [the prayer]? Does he care for the honor of the name of God? Does his heart crave the coming of the kingdom of God? Is he anxious for the will of God to be done? Has he forgiveness in his heart toward all his debtors? This is a prayer for God's family and not for the throng of wicked men."

Second, the parable of the prodigal son. Does it teach that God is Father of sinners as well as saints? To whom does the parable apply? Dr. Charles G. Trumbull, in the *Sunday School Times*, has written, "It by no means follows that in this parable our Lord was teaching the universal Fatherhood of God. . . . There were other characters in the prodigal son parable—the citizens of a far country—who certainly were not in the parable sons of the father; and this fact bars from the parable the application of universal Fatherhood. Some believe that the prodigal son represents one who was throughout a son of the covenant, but who drifted away from his rightful place

in the home, and later returned to it."

If the story be so interpreted it refers to fellowship, lost and restored, on the part of one who all the while sustained a relationship of son to father.

Third, Paul's sermon on Mars' Hill, as recorded in Acts 17:22-29, particularly Paul's statement, "God hath made of one blood all nations of men for to dwell on all the face of the earth," and his quotation from a Greek poet, "For we are his offspring."

Manifestly the relationship Paul here postulates is that of Creator to creatures. The fact that God is the Creator of all men does not make Him their Father. The Greek word for offspring means "race" or "stock," and is not the word used for children. Paul neither teaches here nor in any other place that men are

the children of God by natural relationship.

We are prepared, therefore, for this word from Dr. Trumbull, "Test by its context every use of the word 'Father' in the Bible, and it will be seen that always the word is exclusively used of believers, whether Old Testament Israel or New Testament disciples, never of heathen unbelievers."

(Mr. Brown's concluding article, in the next issue of *MOODY MONTHLY*, will discuss the significance of this false teaching in its denial of Christian faith, and will safeguard readers against the subtlety of its pernicious error.—Editors)

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Cut from the Loaf

Jesus Christ the same yesterday, and today, and forever.—Hebrews 13:8.

Amidst the mutations of character, the fluctuations of time, and the vicissitudes of events, the soul longs for something that does not and cannot change, to which it may attach itself and thus find compensation for all the mutabilities of which it is compelled to have experience in this world.

There needs to be, of course, something else besides immutability in order to constitute an object worthy of our earnest attention and heartfelt confidence. We cannot desire immutability where there is anything less than perfection. But where the highest possible excellence resides, there unchangeableness becomes a thing greatly to be desired.

Above all, when we stand in a certain relation to this Incomparable Object; when the perfections of this Unchangeable One are made available for us; when His power supplements our weakness, His wisdom our ignorance; when He in all His plenitude of perfection is our own particular treasury from whence we may draw everlasting supplies—then, oh, then, let change approach Him not, but stand respectfully beyond the circle drawn by His divine nature.

How vain were it to go everywhere preaching the gospel of the grace of God, of God's grace incarnate in Christ, if Christ were not the same yesterday, and today, and forever! Why should we go telling men of what Christ said and did to the leper, of His conversation with the woman of Samaria, of His instructions to His disciples, His rebukes addressed to the Pharisees, His demeanor in the presence of His enemies, His emotion at the grave of Lazarus, His kindness to sinners and publicans, His invitations to the laboring and heavy-laden, His affliction and agony in Gethsemane, His sufferance of indignities in the Praetorium, His prayer on the cross, and His words to the penitent thief; why should we go about telling men these things, if it were not that they occurred in the life of One who is the same yesterday, and today, and forever?

Yes, this gospel is everlasting. It is not an ancient book, but the book of this generation. There is not the least trace of decrepitude about it. It blooms with immortal youth. By means of it Christ this very day approaches you and reveals feelings that He entertains for you, entertains for you now, will ever entertain.

An archangelic trump uttering in the skies the words, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest," would not be to us any more reliable evidence of the present disposition of Him who sits upon the throne, than the same words in the gospel afford. And it becomes us to be well aware of this as we peruse the gospel history or dwell upon its statements.

Would not some find in their hand a new and wondrous gospel, radiant with a glory hitherto unsuspected, if they would begin to read it with this great truth firmly enthroned in their convictions, that Jesus Christ is the same yesterday, and today, and forever!—George Bowen.



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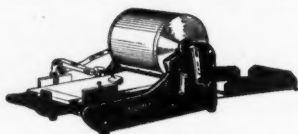
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church, together with the emperor. The
following prayer was uttered by the great
reformer just before his appearance.
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prayer is taken, this mighty supplication
to God in such a crisis hour explains
Luther and the Reformation. He calls
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Luther prayed as follows:

"O Almighty and everlasting God, how
terrible is this world! Behold, it openeth
its mouth to swallow me up, and I have
so little trust in Thee . . . How weak is
the flesh, and Satan how strong! If it is
only in the strength of this world that I
must put my trust, all is over . . . My
last hour is come, my condemnation has
been pronounced . . . O God, O God! . . .
O God, do Thou help me against all the
wisdom of the world. Do this: Thou
shouldst do this . . . Thou alone . . .
For this is not my work, but Thine. I
have nothing to do here, nothing to con-
tend for with these great ones of the
world. I should desire to see my days
flow on peaceful and happy. But the
cause is Thine . . . And it is a righteous
and eternal cause. O Lord, help me!
Faithful and unchangeable God, in no
man do I place my trust. It would be
vain. All that is of man is uncertain;
all that cometh of man fails . . . O God,
my God, hearest Thou me not? . . . My
God, art Thou dead? No, Thou canst not
die. Thou only hidest Thyself. Thou hast
chosen me for this work. I know it well
. . . Act, then, O God . . . Stand at my
side, for the sake of Thy well-beloved
Jesus Christ, who is my defense, my
shield, and my strong tower."

After a moment of silent struggle, he
thus continued:

"Lord, where stayest Thou? . . . O
my God, where art Thou? . . . Come,
come; I am ready . . . I am ready to lay
down my life for Thy truth . . . patient as
a lamb. For it is the cause of justice—it
is Thine . . . I will never separate myself
from Thee, neither now nor through
eternity . . . And though the world should
be filled with devils—though my body,
which is still the work of Thy hands,
should be slain, be stretched upon the
pavement, be cut in pieces . . . reduced to
ashes . . . my soul is Thine . . . Yes, Thy
Word is my assurance of it. My soul
belongs to Thee, it shall abide forever
with Thee . . . Amen . . . O God, help
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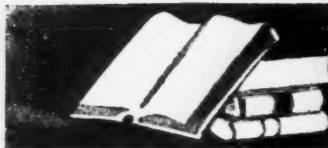
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There Is No Peace for Asia, by Harold R. Isaacs.

The writer, a correspondent for *Newsweek*, traveled throughout the Far East after covering the last war in China and Burma. He gives a detailed account of conditions and events after Japan's surrender, and a keen analysis of the forces of imperialism operative in the Orient. He makes clear that if they are to continue, there will never be peace in Asia.

He is almost caustic in his treatment of General MacArthur and Chiang Kai-shek, and is obviously an admirer of the Communism of Lenin. Since that has been replaced by the imperialism of Stalin, he advocates a plan for peace which looks all too much like the lion and the lamb lying down together, but without the needed millennial atmosphere to make it succeed.

295 pages. 5½ x 8½ inches. The Macmillan Company, New York (1947). \$3.50. H.L.L.

The Soul of Frederick W. Robertson, by James R. Blackwood.

A very commendable life of one of the truly great preachers of all time, by a pastor in St. Charles, Missouri. Robertson's sermons are models in certain ways for preachers of succeeding generations. The author reflects thorough study and deep appreciation of his subject. His title reflects his purpose to portray the "soul" of the famous preacher of Brighton. In this he has succeeded admirably. The index is exhaustive.

201 pages. Harper and Brothers, New York (1947). \$2.00. J.H.C.

The History of Japan, by Kenneth Scott Latourette.

Again Dr. Latourette has performed a valuable service in providing us with an excellent survey of Japanese history. Nearly thirty eventful years have passed since the publication of his *The Development of Japan*. The present volume brings the older work up to date, to the close of World War II and the American occupation of Japan.

The author, an outstanding historian, is thoroughly familiar with Far Eastern affairs, from personal observation, long, careful study, and teaching in the field. Americans need a better understanding of Japan and the Japanese people, based on a knowledge of their historical background. This book provides a good basis for such an understanding.

290 pages, illustrated. 5½ x 8½ inches. The Macmillan Company, New York (1947). \$4.00. H.R.C.

Ten Girls Who Became Famous, by Basil Miller.

Many fields of service are represented in these pen sketches of Ann Judson, Florence Nightingale, Madame Chiang Kai-shek, Betty Stam, Fanny Crosby and others. They should be challenging and inspiring reading for many a high school girl.

72 pages. 5½ x 7½ inches. Zondervan Publishing House, Grand Rapids (1946). \$1.00. W.F.

The Wonderful Word of God, by David Kirk.

An attractively written series of studies comprises this volume. Subjects discussed include the treasure, inspiration, composition, invincibility, circulation, influence, adaptability and message of the "wonderful

Word." This is a splendid book to give believers who have not yet learned to appreciate the wonder of the Book.

64 pages. 4¾ x 7¼ inches. Loizeaux Brothers, New York (1947). 45 cents. W.F.

Stories of Wonderful Hymns, by Kathleen Blanchard.

Fourth of a series of hymn stories, containing sixty-two songs not found in any of the other volumes.

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109 pages. 5½ x 7¾ inches. Zondervan Publishing House, Grand Rapids (1947). \$1.50. A.H.

Comfort Ye My People, by Russell Dicks.

A manual for pastoral ministry especially to the sick, the dying, the bereaved and the aged. Selected Scripture readings, prayers, and quotations are arranged under various headings. There are sections for use with Catholics and Jews. The evangelical emphasis will be found lacking in some of this suggested material, but there is much here that will serve to better equip a pastor for this difficult and blessed ministry.

136 pages. 4¼ x 6½ inches. The Macmillan Company, New York (1947). \$1.50. H.L.L.

Sermon Outlines, by W. H. Griffith Thomas, D.D.

There have been all too few preachers of the mental and spiritual stature of Dr. Thomas. Hence it is a delight to study these exegetical and expository outlines of some of his messages. Here are such subjects as "Joy," "Manifold Grace," "The Godly Life," "The Possibility of Failure," etc. The outlines are full (two to four pages), with a long introductory paragraph, and include some illustrations and poems.

135 pages. 5 x 7¾ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1947). \$1.50. H.L.L.

Ten Boys Who Became Famous, by Basil Miller.

These ten stories of great men—they include Augustine, Martin Luther, John Bunyan, John Calvin, George Washington Carver, Booker T. Washington, and Generalissimo Chiang Kai-shek—should challenge the imagination of intermediates and seniors. They magnify the life lived for God.

83 pages. 5½ x 7½ inches. Zondervan Publishing House, Grand Rapids (1946). \$1.00. W.F.

Youth Courageous, by Thomas F. Chilcote, Jr.

The author shows remarkable understanding of youth today as he analyzes the question, "What do young people want?" Many challenging statements are made as he seeks to lead to a solution of the deep needs of youth. Although the way to fullness of life in Christ Jesus is referred to over and over again in strong, stirring language, unfortunately he does not explain the "how" of salvation through Christ. For example, "The Saviourship of Christ is what we need for spiritual empowerment. The seeking Christ is near—always near. He saves us from folly; despair, grief, uncertainty, debauchery, and poverty of soul—if we give Him opportunity." As one finishes the pages of rousing challenge, the question, "How can these things be?" is still unanswered.

112 pages. 5 x 7½ inches. Tidings, Nashville (1947). 35 cents. H.E.G.

George Macdonald, An Anthology, selected by C. S. Lewis.

The author of many unique and helpful books including *The Great Divorce* and *The Screwtape Letters*, has often quoted from the Scotch minister and writer, George Macdonald. He now presents an anthology of Macdonald's writings in Christian matters, and in doing so he says, "In making this collection, I was discharging a debt of justice." He rightly characterizes the quotations from Macdonald as speaking to the conscience, in a "golden and genial" way, but at the same time as a mental and spiritual astringent. Readers may find things here with which they disagree, but if that turns them away from the rich truth contained in these comments, they will miss a great spiritual experience.

128 pages. 5 x 7½ inches. The Macmillan Company, New York (1947). \$1.50. H.L.L.

All About the Sunday School, by David J. Fant and Addie Marie French.

The ambitious title suggests a concise handbook of instruction covering the main factors in Sunday school work. The book is, well outlined for ease in teaching and discussing such topics as the history of the Sunday school, organization, methods of teaching, courses of study, departmental grading, etc. Pastors and all Sunday school staff members will find a wealth of helpful material for individual inspiration and instruction. The book will also serve as a guide in taking the workers' conference out of the realm of ordinary routine.

192 pages. 5 x 7½ inches. Christian Publications, New York (1947). \$1.75. H.E.G.

Waterbrooks, by Frances Brook.

A very helpful little booklet, giving a devotional message for each day of the month, based on Psalms 33 to 64. Suitable either for family worship or for private use, the messages not only make these psalms live, but also furnish food for the soul.

31 pages. 4 x 6½ inches. Van Kampen Press, Chicago (1947). 25 cents. H.A.D.

A Life for the Congo: The Story of Althea Brown Edmiston, by Julia Lake Kellersberger.

A fascinating and inspiring story of the almost unbelievable achievements of an American-born Negro woman, a graduate of Fisk University, who went to the Congo as a missionary under the Presbyterian Board. Together with her husband, also an American Negro, whom she married on the field, she persevered in spite of manifold discouragements and persecutions. They made every station which they opened a thing of beauty, transformed several pagan tribes into Christian communities, reduced the chief language to writing, prepared a grammar and a dictionary, opened hospitals, founded schools and made thousands of converts.

171 pages. 5½ x 8½ inches. Fleming H. Revell Company, New York (1947). \$2.00. H.A.D.

Addresses on the Gospel of Luke, by H. A. Ironside, Litt.D.

One need hardly do more than mention the fact that this expositor of God's Word has issued another in his series of expository messages, to commend it to the Christian public. Dr. Ironside is always true to the Word, spiritual, practical, tender, yet withal convicting in his preaching. These eighty sermons were delivered to great audiences in Moody Memorial Church with the evident blessing of God. They will bless countless others in their printed form.

723 pages (2 volumes). Cloth, 5 x 7½ inches. Loizeaux Brothers, New York (1946). Set, \$6.00. H.L.L.

The Darjeeling Disaster, by Ada Lee.

Many an American G.I. in Calcutta visited the Lee Memorial Mission and was blessed through it. Some have brought back memories of the ninety-one-year-old American woman who, with her husband, founded the mission more than half a century ago. There they heard the story of the landslide at Darjeeling, in the Himalayas, which took the lives of six of the seven children of this devoted missionary couple. Strengthened in the midst of this trial by a victorious faith, Mrs. Lee shortly afterward wrote the story of the disaster. It has brought blessing to many in years past and now appears in a new edition.

162 pages. 5 x 7 1/4 inches. Evangelical Literature Depot, Calcutta. 75 cents.

H.R.C.

Why Be an Ape? by a London Journalist.

A new, revised edition of a book originally published in 1938, written by Newman Watts. Its title is designed to draw general interest toward a fine, popular refutation of the evolutionary theory. The work is well done, properly documented, and very effective.

124 pages. 4 1/4 x 7 1/4 inches. Uplift Books, Croydon, England (1947). 75 cents. H.L.L.

What Do You Know? by John Bechtel.

A Bible quiz book based on Genesis, with series of questions of the What? Where? Who? type. The author has prepared a good set of questions which provide a fairly thorough survey of the book.

23 pages, 5 1/2 x 8 inches. Zondervan Publishing House, Grand Rapids (1946). 50 cents. H.L.L.

Shenanigans at Sugar Creek, by Paul Hutchens.

Another in the well-known and popular juvenile fiction Sugar Creek series. How Mr. Hutchens knows the boy angle so well, when he has only a daughter in his family, is a mystery. It must be that his own boyhood days made a profound impression upon his life. Mr. Hutchens gets better with every book he writes.

This lively juvenile fiction book has a wholesome Christian atmosphere.

87 pages. 5 1/2 x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1947). 75 cents. G.S.S.

Livingstone's Last Journey, by Reginald Coupland.

Thrilling story of the last journey of the man in whose heart burned the unquenchable fire of the pioneer explorer and the missionary. While the account concerns itself mainly with the geographical aspects of the exploration, it gives a new sense of wonder to read of the courage and tenacity of this man who died alone on his knees in the heart of Africa.

During his entire journey from 1866 to 1873 the only white man he saw was Stanley, whose dramatic part in the chain of events is also presented. A worthy addition to Livingstoniana.

271 pages. 5 1/2 x 8 1/4 inches. The Macmillan Company, New York (1947). \$3.50.

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Beauty for Ashes, by John R. Chiles.

The author in the course of a long ministry conducted almost 900 funerals. He has gathered thirty-six of his sermons, each one bearing a note stating the age, position, and name of the deceased. The simple outlines carry a satisfactory content of admonition as well as comfort.

169 pages. 5 1/4 x 8 1/4 inches. Cartwright-Newman College, Jefferson City, Tenn. (1946). \$1.10. H.L.L.

The Prodigal Son, by Arthur W. Pink.

This booklet would be more favorably received by many if the typography and makeup were up to date.

42 pages. 3 3/8 x 5 1/2 inches. Bible Truth Depot, Swengel, Pa. 15 cents. W.F.

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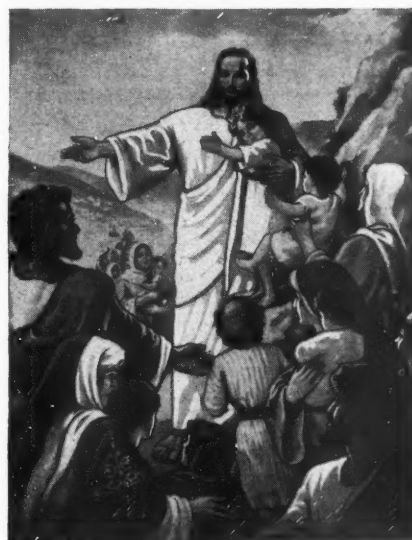
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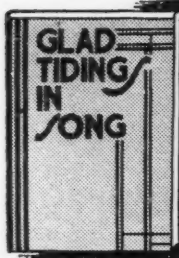
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that has been published in years. The uses to which these twenty-five lessons may be put are manifold. They may be used in junior high groups of weekday church schools, vacation Bible schools, and summer Christian camps. The lessons cover the entire Bible, and contain numerous memory helps.

127 pages. 5 1/4 by 7 1/2 inches. Standard Publishing Company, Cincinnati (1947). 60 cents. W.F.

He Is Risen! Daily Devotions No. 75, by George Beiderwieden.

Many churches could well afford to distribute this series of daily Scripture and devotional readings to their congregations as a means of promoting daily family altar or family worship services.

64 pages. Concordia Publishing House, St. Louis (1947). 5 cents each; 48 cents a doz.; \$3.50 per hundred. W.F.

What Is Prayer? by A. B. Prichard, D.D.

This brief series of helpful exhortations to prayer will stir many a heart to a more faithful prayer life. The author was associated with the Bible House of Los Angeles for more than forty years, and was president of the board of directors at the time of his death on October 2, 1943.

32 pages. 5 x 7 inches. Bible House of Los Angeles, Los Angeles (1946). 30 cents. W.F.

It's Up to You, by Seward Hiltner.

This little booklet takes a realistic attitude on the problem of social drinking among young people and others, making a strong appeal to leave liquor entirely alone. It would most likely enjoy a wider sale among MOONY MONTHLY readers if its references to a certain Hollywood motion picture had been omitted. At least workers with youth should read it, and then decide about distributing it.

32 pages. 4 x 6 inches. Association Press, New York (1947). 10 cents. W.F.

Man, a Tripartite Being, by Howard W. Kellogg and Keith L. Brooks.

16 pages. American Prophetic League, Los Angeles. 20 cents. P.B.F.

Christian Renewal, by Alfred P. Gibbs.

40 pages. Walterick Printing Company, Fort Dodge, Iowa. 15 cents. P.B.F.

God's Tomorrow, by Ernest L. Tiffany.

48 pages. Higley Press, Butler, Ind. (1946). 50 cents. P.B.F.

Campaign Specials, featured by Jimmie Davis.

Thirty-nine gospel songs and choruses which are featured in Jimmie Davis' evangelistic meetings. To hear Jimmie (the brilliant singspirator) sing and lead in the singing of these songs is a real inspiration. For those who are in search of new material, this book contains 27 numbers which have never before appeared in print.

39 pages. 5 1/2 x 8 inches. Jimmie Davis, 5221 E. Broadway, Long Beach 1, Calif. (1947). 50 cents. G.S.S.

Sunshine Songs, edited by Tom Jones.

The first foreign (English) songbook to come to the reviewer's desk in a long time. All of the 86 songs are from the pen of Mr. Jones; they date from 1925 to 1945. While the style of printing differs from the American, one thing is very commendable: all the poems are wholesome and worthwhile—unlike the American way. There are many fine songs in this collection.

86 pages. 5 1/2 x 8 inches. Victory Press, London (1947). 75 cents. G.S.S.

New Songs of a Christian, No. 2, by Merrill Dunlop.

This is a second book of his "New Songs of a Christian" series. Thirty-two of the 59 songs bear 1947 copyrights. Singers everywhere acknowledge the merit of Merrill Dunlop's songs, and will

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not be disappointed by this new collection. 61 pages. 5 1/4 x 8 3/4 inches. Van Kampen Press, Chicago (1947). 60 cents. G.S.S.

Stories of Lasting Hymns, by Stacy L. Shenton.

Seventeen hymn stories are told here, giving the circumstances under which the author wrote the words, an account of how author and composer collaborated, and incidents relating the effect of the songs on their hearers. The stories are interestingly written and will be welcomed by pastors, evangelists and song leaders.

47 pages. Boone Publishing Company, Des Moines (1947). 35 cents. A.H.

Life's Golden Hours, by Hobart D. McKeehan.

Skilled in the use of words, keen in his ability to discern and discuss the problems of life, the author presents a book of sermons which affords much instruction and inspiration. There is, however, a definite failure to present salvation through the blood of Christ. Although the author implies the necessity of salvation, a more explicit recognition of this vital matter is needed.

118 pages. 5 1/2 x 8 1/4 inches. Fleming H. Revell Company, New York (1946). \$2.00. H.L.L.

Services for the Open, by Laura I. Mattoon and Helen D. Bragdon.

The aim of the authors is to present in one volume services suited to outdoor programs, patriotic, religious, etc., which may be used in summer conferences, camps, week-end outings, retreats and schools.

A great variety of source material is used. Not only the Bible, but hymns and words of seers and sages are utilized. Much of the material is very good; some is rather banal.

Especially effective are the services, "What Is Man?" "I Will Lift up Mine Eyes unto the Hills," and "Abraham Lincoln and Jesus Christ."

211 pages. 6 x 8 1/2 inches. Association Press, New York (1947). \$2.50. J.H.C.

God's Masterpiece . . . Man's Body, by Arthur I. Brown, M.D.

This well-known author and Bible conference speaker has the remarkable gift of being able to talk popularly and scientifically about the human body and then to make transition after transition into thoughts about the Saviour. Although somewhat technical in approach, these writings will be a delight and blessing to many.

352 pages. 5 1/2 x 7 3/4 inches. Fundamental Truth Publishers, Findlay, Ohio (1946). \$3.00. W.F.

From Bondage to Freedom, by B. H. Duncan.

These fourteen evangelistic messages, interesting and forceful, should make an appeal to the reader who has not yielded his heart to the Lord Jesus Christ. The author has been pastor of the First Baptist Church of Hot Springs, Arkansas, for the past nine years.

116 pages. 5 x 7 1/2 inches. Broadman Press, Nashville (1947). \$1.35. W.F.

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Ephesians—The Glories of His Grace, by August VanRyn.

Six chapters on the book of Ephesians, entitled "In the Heavens," "Jew and Gentile, One in Christ," "The Church a Mystery," "Christian Service," "The Believer's Walk," and "Christian Warfare." An edifying study. Some of the deeper truths are lucidly dealt with and aptly illustrated.

135 pages. 5 x 7 1/4 inches. Loizeaux Brothers, New York (1946). \$2.00. H.I.N.

Master Longneck and Other Story Sermons for Boys and Girls, by J. C. Bramfield.

A book of Bible lessons based largely on nature studies. First delivered over the radio by the Child Evangelism Fellowship, these stories have been used widely in reaching children for Christ.

62 pages. 5 1/2 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. 60 cents. H.I.N.

His Days and Ours, by Charles C. Ellis.

A reverent and significant series of studies for the eight days from Palm Sunday to Easter by the president emeritus of Juniata College. A devotional book with practical implications, written in a superior style.

80 pages. 5 1/2 x 8 inches. Brethren Publishing House, Elgin, Ill. (1946). \$1.00. H.I.N.

History Is on Our Side, by Joseph Needham, F.R.S.

This author, a biologist of note and student of Polish literature and Aztec philology, has written the twelve essays and addresses of this volume since 1936. His theology will be completely unacceptable to the great majority of our readers, but the book contains much informative and stimulating material for the student.

226 pages. 5 1/2 x 8 1/2 inches. The Macmillan Company, New York (1947). \$2.75. W.F.

Sermon Hearts from the Book of Acts, by W. W. Melton, D.D.

Many books of sermon outlines are dry reading, but these "hearts" (more than 140 sermons in Vol. I alone) on portions from Acts stir the reader to study each one of these messages carefully. The titles, the division headings, the developments, all are so well worked out that they form homiletical models. They emphasize the gospel and genuine Christian living. This is an exceptionally worthwhile volume. The author has been executive secretary of the Baptist General Convention in Texas, and is at present pastor of the Columbus Avenue Baptist Church in Waco, Texas.

Volume I, 255 pages; Volume II, 467 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids (1946). \$4.00 per set. W.F.

More Dramatized Stories of Hymns and Hymn Writers, by Ernest K. Emurian.

This well-written book is the second of the author's dramatized stories of hymns

and their writers, containing sixteen plays suitable for schools or church social gatherings. Even the reading of these sketches without the enactment holds one's interest. 308 pages. 5 x 8 inches. W. A. Wilde Company, Boston (1943). \$2.00. G.S.S.

What of the Night? by William Edward Biederwolf, D.D.

Many will be glad to know about this volume of six splendid Bible messages, devotional in nature, by this faithful preacher and teacher of the Word who for some years has been with the Lord in glory. The titles are: "What of the Night?" "Demas the Quitter," "The World's Greatest Kidnapping Story," "Touring an Unborn World," "Customs Worth Reviving" and "Is Jesus Coming Back?" This is a suitable gift book for popular reading.

94 pages. 5 1/2 x 7 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1947). \$1.00. W.F.

Selected Sermon Outlines, by J. B. Tidwell, D.D., LL.D.

Preachers may well profit by a study of this work by Dr. Tidwell. The book includes outlines of fifty sermons stressing the great fundamentals of the faith. The author, who died recently at the age of seventy-five, was for thirty-six years head of the department of Bible at Baylor University, Waco, Texas.

120 pages. 5 x 7 inches. Zondervan Publishing House, Grand Rapids (1947). \$1.50. W.F.

Caleb the Overcomer, by Ruth Paxson.

The size of this booklet by the well-known devotional writer of Lausanne, Switzerland, may conceal its real worth. This is a compelling piece of writing on the challenge and possibility of the believer's living an overcoming life. Inexpensive, gripping, and interesting, it should have a real ministry.

80 pages. 4 1/2 x 7 1/4 inches. Moody Press, Chicago (1947). 50 cents. W.F.

Studies in the Prophecies of Isaiah and in Related Scriptures, by Jessie A. Tritt.

Here is a clearly and simply written book on one of the greatest of all the Old Testament prophets—Isaiah. The author carries her study of the book into the New Testament. Some will question a number of the dates in her chronological framework, but this is a minor matter. This sort of book should be of great help to the lay Bible student.

109 pages. 6 x 9 inches. American Prophetic League, Los Angeles. W.F.

The Man Jacob, by Irving Kugler.

Here is a somewhat different approach to the study of Jacob that leads to an exaltation of Jesus Christ.

28 pages. 3 1/4 x 5 1/4 inches. Messengers of the Covenant, East Orange, N.J. (1946). 10 cents. W.F.

Calvinism in Times of Crisis.

Addresses delivered at the third American Calvinistic Conference by Dr. Clarence Bouma and several others. Subjects presented were "Calvinism and Spiritual Freedom," "Calvinism and Communism," "Calvinism and Current Scientific Outlook," "Calvinism and Humanism," "Calvinism in American Theology Today."

Those interested in international affairs should secure this book.

133 pages. 5 1/2 x 7 1/2 inches. Baker Book House, Grand Rapids (1947). \$1.50. P.B.F.

The Mediator, by Emil Brunner.

This work was first published in 1927, in German. Five years later a second edition appeared, unchanged. The subject of this review is an English translation, made by Olive Wyon and endorsed by the author, whose name is often linked with that of Karl Barth.

The work consists of three books in one volume. Book I is devoted to "Preliminary Considerations," in which the author distinguishes between general and special revelation, and then proceeds to show that



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modern theology has attempted unsuccessfully to obliterate this distinction, and thus make Christianity merely a special form of "universal religion." In this section, the author insists that Jesus Christ must be the Mediator of our Christian faith, or we have no Christianity.

In Book II, he deals with "The Person of the Mediator," and describes at considerable length the views of Schleiermacher, Ritschl, Harnack and others; and, by Scripture and by logic, shows their errors. However, he views the verbal inspiration of Scripture as untenable, and this is a serious weakness.

He insists on the need of man for an atonement through the Mediator, despite all the claims of rationalism and mysticism. He has a healthy, scriptural conception of the reality and depth of human sin, and of its universal character, and of the helplessness of man to save himself from it. Furthermore, he declares the deity of Jesus, and His sinlessness, in unmistakable terms. He asserts emphatically that "the Christian faith is related to an historical event which took place once for all." This event is the "basic fact of revelation," which is the Incarnate Word of God: Jesus Christ, the Eternal Son and the Redeemer, the Mediator, who spoke and acted "as God Himself, with divine personal authority . . . in virtue of His divine Being." He insists that Christ "is not a creature, but is Himself the Creator," and that "He Himself is the revelation, as He Himself is the Word; He is what God has to say to us." He is quite clear that, if Jesus Christ is not God, He is not and cannot be the Redeemer.

Again, he makes much of the fact that in Christianity, and in Christianity alone, there is a self-movement of God to man—the coming of God in the incarnation. He regards Christ as true God and true man. Oddly enough, however, he rejects the virgin birth partly on the ground that this doctrine is an attempt to explain the miracle of the incarnation. His acceptance of some of the findings of the destructive critics enables him to delete or alter the

references to the virgin birth in Matthew and Luke.

In Book III, where he discusses "The Work of the Mediator," he quite correctly sets forth the atonement as the expiation for human guilt, an event which took place once for all in the death of Christ as a voluntary sacrifice. For man to receive the benefits of the atonement, he points out, he must repent and he must believe.

The author is unnecessarily verbose, repeating certain basic ideas liberally. Again, he employs some words in an unusual sense. For example, a "myth" is a thought connected with time; hence, the incarnation is a "myth," since it is an event which took place in time. Again, "revelation" is not, ordinarily, that which God reveals in Scripture, but rather the revelation of God in the person of Jesus Christ.

Altogether, the book is an important contribution in the field of theology, particularly as to the doctrine of Christ. However, this statement is not to be construed as unqualified endorsement of all the author's findings. The whole work must be carefully examined in the light of Scripture to evaluate its truth and its worth.

624 pages. 6 x 9 inches. The Westminster Press, Philadelphia (1947). \$6.00. J.A.S.

The Supreme Beatitude, by Earle V. Pierce, D.D.

Here is a book on the vital subject of Christian stewardship, consisting of eighteen sermons which the author has preached in the five churches he has served. In the first chapter he presents as the supreme beatitude that saying of Jesus recorded by Paul in Acts 20:35: "It is more blessed to give than to receive."

This theme he develops throughout the book with a wealth of appropriate illustrations. He shows stewardship giving to be an investment in the securities of heaven, which pays an enormously high rate of interest and yet is absolutely safe. He bases most of his statements on Scripture and reasons logically to his conclusions.

208 pages. 5½ x 8¼ inches. Fleming H. Revell Company, New York (1947). \$2.00. J.A.S.

Lyman Pierson Powell, Pathfinder of Religions, by Charles MacFarland.

This book is the biography of a man who by force of intellect and dynamic personality made an impact upon the life and thought of his day in the widely diversified realms of religion, education, sociology and business. During his career he served successfully in a number of pastorates, held a college presidency, lectured far and wide on themes of public interest, and taught ethics in a business college. For some time he was active in the Emmanuel Movement. His wide human sympathies, however, sometimes led him astray as in the case of his aggressive defense of Christian Science—although he himself was an Episcopal clergyman. The reading of this study of Dr. Powell by a warm personal friend cannot but prove both profitable and enjoyable.

299 pages. 5½ x 8½ inches. Philosophical Library, New York (1947). \$3.75 C.N.B.

The Spirit of the Living God, by Harold J. Ockenga, Ph.D.

In this volume by Dr. Ockenga, pastor of the Park Street Church in Boston and outstanding evangelical leader, we have one of the finest treatments of the doctrine of the Holy Spirit that has come from the press in a long time. Delivered as a series of Sunday evening sermons, these studies in the person and work of the Spirit are thoroughly orthodox, illuminating and logical to an unusual degree. For Christians seeking light upon this vital and woefully neglected doctrine we recommend this book in unqualified terms.

176 pages. 4¾ x 7¼ inches. Fleming H. Revell, New York (1947). \$2.00 C.N.B.

The Luminous Trail, by Rufus M. Jones.

Like all of the books by Dr. Jones, the well-known writer and authority in mysticism, the volume under review is marked by great beauty of style. It consists of a series of meditations on some of the great saints and thinkers who down through the centuries have had a profound influence upon the thinking of the Church. In keeping with the Quaker tradition, however, the author is too prone to exalt the inner light above outward revelation and to belittle orthodox standards of appraisal.

165 pages. 5 x 7¾ inches. Macmillan Co., New York (1947). \$2.00. C.N.B.

Studies in the Gospel of John, by Albert C. Wicand, Th.D.

This textbook on the Fourth Gospel is written by the President Emeritus of Bethany Biblical Seminary. The author has divided the Gospel into about forty portions followed by detailed outlines. His method of study emphasizes items from the text and asks questions suggested by the study.

Some very provocative questions are asked, and without doubt many a student will receive great help from this book.

212 pages. 5½ x 8 inches. Brethren Publishing House, Elgin, Illinois (1947). J.A.S.

The Christian After Death, by Robert H. Hough, D.D.

This book consists of twelve chapters embracing such vital topics as, "What is Death?" "Will the Dead Live Again?" "Where Do the Spirits of Just Men Go at Death?" "What is the Resurrection?" "Shall We Know One Another in Heaven?" and "What and Where is Heaven?" The naming of these topics indicates the ground covered by the author. It is to be noted that these topics are of perennial interest and of supreme importance to the Christian. It is a pleasure to commend this book to the attention of the Christian public. It will be of special help to ministers in the preparation of their sermons on these important problems.

169 pages. 5¼ x 7½ inches. Moody Press, Chicago (1947). \$2.00. P.B.F.

Moody Monthly



Alumni News

PUBLISHED BY AND IN THE INTEREST OF THE
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Robert A. Cook, Editor • Lawrence E. Pearson, President, Alumni Association

New Faculty and Staff Members

Two new faculty members, Glen C. Atkins and G. Coleman Luck, as well as several announced previously, joined the staff this fall.



Mr. Atkins

Mr. Atkins, a graduate of the Institute, received his master's degree from Dallas Theological Seminary and has completed his residence work on his doctor's degree there.



Mr. Luck

A former businessman, Mr. Luck resigned as pastor of the First Presbyterian Church of Tonkawa, Okla., to accept the position at the Institute. He also has completed residence work for the doctor of theology degree at Dallas Theological Seminary.



Miss Ragland

R. Natalie Ragland, who has served as student instructor in Manual Arts, became a full-time teacher this fall. She received her bachelor of arts degree from William and Mary College and was a teacher in the public schools of Richmond, Va., before coming to the Institute as a student. She graduated from the Institute's Christian Education Course on August 7.



Mr. Hustad

Donald Hustad began work as a special instructor in music and director of the Moody Chorale September 1, and will continue until July 31, 1948. He brings to his work a background of real understanding of Institute opportunities, having served the Radio Department since 1942.



Mr. Stemple

Earl C. Stemple, who came to the Institute as assistant to the dean of men during the winter term, 1947, became assistant dean of men and member of the faculty September 1.

Coming as assistant to the dean of men, Ralph W. Snow joined the staff in August. He has had personnel experience with two large publishing houses.

FIELDS ABROAD

Ray Davis '33, and Mrs. Davis (Evelyn Carr '33) write: "Sixty boys from six to sixteen make a nice family. The reason for this being, more hands to work to produce the family needs. It must be sound reasoning, for it works out in practice; but one thing makes me wonder. With every pair of hands there comes a mouth to be filled. We are in the midst of a semifamine year. Our part of Africa has been especially hard hit by the last harvest failure. It has been a new experience for these boys to learn how the means for their daily sustenance comes from God's hand . . . but God hears the cry of even little black boys, and none of them has missed a single meal. This has strengthened their faith in God."

Mary M. White '33, writes from Aba, Congo Belge: "Old Masabe, the headman of the village, has been here for weeks because of his wife's illness. We have just learned that he has accepted the Lord Jesus as his personal Saviour. His wife made a profession while she was here. A number of women have been converted since my last letter to you, having heard the way of salvation again and again during their stay in the hospital. And so we keep on, knowing that our labor is not in vain in the Lord."

Mrs. Ward Munsell (Ann Rodgers '24), Danli, Honduras, says: "Our great need now in Danli is sufficient funds to build our new church, and a builder to put it up. We ask you to join us in prayer for this. He is able!"

Ralph Ganoe '44, and Mrs. Ganoe (Marjorie Lund '44), write from French West Africa: "We would like to tell you a little of what the Lord is doing here. We have much to rejoice about, for the Christians have just completed the building of their church in town. It is the first Christian church in Niger colony built entirely by the Christian natives from their tithes saved during the last seventeen years—a great victory. Moslems in town were very much against it and even paid money for their Mallams to pray that the work wouldn't be finished before the rainy season. Christians prayed too! We saw storm after storm come up and then divide and go around us. There were heavy storms reported in all four directions, but they did not touch us. One little sidelight will be of interest: The evening the church was finished, the Christians gath-

ered around the church to pray . . . thanking God for holding back the rains, then asking for rain now for their crops. That evening there was a terrific storm, which did some damage to the roof of the church, since the mud was not sufficiently dry. Next morning one of the Christians remarked, "We should have been more specific in our prayers as to the day we wanted the rain. Had we prayed for rain tomorrow, the Lord would have sent it then, and there would have been no damage to His house!"

Frances A. Roberts '09, is now in Cape Town, South Africa, specializing in child evangelism and the work of the Children's Service Mission.

Mrs. Paul Rostad (Ella Reinert '22) writes that she and Mr. Rostad are back on the job in Churachandpur, P. O. Imphal, Manipur, Assam, India, after an exceedingly stormy crossing. God brought them through safely, however, and they are again thrilled with the ministry to souls.

ON FIELDS AT HOME

Richard Kilian '47, began the pastorate of the Community Church of Christ, Whiting, Ind., on July 20.

R. E. Donaldson, president of the class of '31, has been pastor of the Presbyterian Church at Omro, Wis., for seven years.

Robert Hollett '30, reports good progress in the Presbyterian Church at Homewood, Ill.

Charles W. J. Smith '16, who heard D. L. Moody speak in New York fifty years ago, writes to say: "Seventy-two years old come next February, I still am intensely interested in the work at the Institute and the place it occupies in the spiritual life of the world."

Robert J. Bulkley '33, for two and one-half years pastor of the Baptist church in Wayne, Neb., is organizing Northeastern Nebraska Baptists to implement the carrying on of a daily broadcast and general revival work among the people in that area. During the time he has been in Wayne, there have been about forty additions to the church. "The field is just now opening up," says Bulkley. "Where once there were only a few oldsters and children, now there is a wholesome balance of young people and middle aged persons. We thank God for His blessing."

Louis Gasper '40, graduated June 12 from Bowling Green (Ohio) State University with a bachelor of science degree in education, as well as a bachelor of arts degree, and received academic honors cum laude.

The blessing of God upon faithful labors in rural areas is highlighted in a letter from Dean M. Baldwin '40. He observes that before assuming the pastorate of the Raritan, Ill., Baptist Church, he spent nine months at Loami, Ill., receiv-

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ing fourteen persons into membership;
and that before going to Loami he saw
more than twenty members received into
the Bethel Baptist Church of the West
Central Association in Illinois. Mrs. Bald-
win is the former *Helen M. Kary*, '41.

William S. Ross '15, writes concerning
the ordination of *Earl F. Buffum* '43, on
July 21, at the Baptist Church of Clarks-
ton, Mich. Other Moody alumni present
at the occasion were Dr. Ross' son, *Alvin*
Ross '39, and *John A. Ross* '14.

Millard Demy '39, and *Mrs. Demy*
(*Pauline Owen* '39) have begun a mis-
sionary program among colored people
around Lafayette, La. "We were greatly
impressed at the ignorance of these peo-
ple concerning the Scriptures. In all three
vacation schools that we held," says Mr.
Demy, "there was not one child who was
able to tell us why we have Christmas.
They seemed very much surprised when
we told them that Jesus was born on that
day. We need your prayers because the
land owners of the area have already in-
formed the Negroes that they are op-
posed to the services."

Elmer H. Peterson '38, has spent his
year of furlough in study at Wheaton
College, and now looks forward to return-
ing to China in January.

Frank Pickering '26, and his family, of
the South America Indian Mission, spent
the summer at the Summer Institute of
Linguistics, Norman, Okla. "We hope,"
he says, "that our next letter will be writ-
ten from Bolivia."

James L. Clark '38, has just received
his master of theology degree from the
New Orleans Baptist Seminary. After
graduation from the Institute, Mr. Clark
went to the University of Miami (Fla.),
and received his bachelor of arts degree
from that school. He is now pastor of
the Trinity Baptist Church, New Orleans.

Albert R. Smith '37, and *Mrs. Smith*
(*Margaret Zucker* '38), are working with
the American Sunday School Union, with
their headquarters at Princeton City,
Ind. Their infant daughter, *Ferne*
Eysonne, died June 7, on the day of her
birth.

Ray Bayne '35, graduated from Mc-
Cormick Presbyterian Theological Semi-
nary on May 16, and was ordained to the
ministry on May 14. He is now music
and youth director at the Warren Park
Presbyterian Church, Chicago.

Madeline Vandersluis '46, recently re-
signed her post as Alumni office secretary
to become one of *Sunday* magazine's as-
sistant editors. In her place in the
Alumni office is *Blytha Beck* '46.

TO THEIR REWARD

James H. Todd '94, went to be with his
Lord May 26. Mr. Todd served as a mis-
sionary in China under the China Inland
Mission and also preached the gospel in
Australia.

Ida Mae Cunningham '08, passed on to
her reward July 16, at Vevay, Ind. Mrs.
Cunningham was the first married wom-
an to graduate from the Institute. Mr.
and Mrs. Cunningham spent a number of
years in pastoral and evangelistic work,
and after the death of Mr. Cunningham
she continued as pastor in the Evangel-

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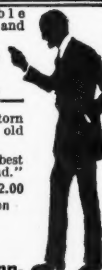
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George Sweeting '45, and Margaret Hildegard Schnell '46, June 14, at Hawthorne, N. J.

Donald E. Lowther '42, and Marilyn Clair Burdick '44, June 15, at Decatur, Ill.

S. Vern Hicks '46, and Audrey Fraser '47, May 3, Birmingham, Mich.

John Charles Lobos '46, and Dorothy Jean Palmer '46, May 31, at Oak Park, Ill.

Clifford Raymond Raad and Phyllis Eileen Palmer '47, May 31, at Oak Park, Ill.

Don Ross Abbuehl, M.D., and Evelyn Marjorie Buddell '42, April 20, at Rochester, Minn.

Glenwood A. Fuller '46, and Jeanne Shank '46, April 20, at Elizabethtown, Pa.

Laird L. Kroh '47, and Dorothy Lacer '47, Aug. 10, at Oak Park, Ill.

BIRTHS

To E. Charles Hoffmeister '36, and Mrs. Hoffmeister, a son, Alan Charles, July 10, at Seattle, Wash.

To H. Kenneth Stafford and Mrs. Stafford (Marjorie A. Mason '46), a daughter, Carol Jean, July 11, at Denver, Colo.

To Donald Beroit and Mrs. Beroit (June I. Wells '46), a daughter, Sharon Louise, July 19, at Birmingham, Ala.

To Elmon E. Ward '43, and Mrs. Ward, a daughter, Kathryn Lynn, July 19, at Romeo, Mich.

To Herbert M. Dalke '42, and Mrs. Dalke, a daughter, Evelyn Joyce, July 25, at Sioux City, Iowa.

To Leslie Flynn '40, and Mrs. Flynn, a daughter, Linnea Lydia, July 15, at St. Clair, Pa.

To Arthur Ritchie '32, and Mrs. Ritchie, a son, Robert Myron, July 28.

To Merle Booth '46, and Mrs. Booth (Betty L. Bay '46), a daughter, Bonita Ann, July 10, at Washington, Iowa.

To Robert Couture '42, and Mrs. Couture (Jean Stein '44), a daughter, Ruth Elizabeth, April 25, at Wai, India.

To Allan E. Lewis '42, and Mrs. Lewis (Anna Mae Nelson '42), a daughter Carol Ann, Mar. 7.

To David E. Erlandson '46, and Mrs. Erlandson '46, a daughter, Carol Anne, May 3.

To James D. Parker '46, and Mrs. Parker (Dorothy L. Briggs '45), a son, James, Jr., July 9, at Columbia, S. C.

To John S. Johnson '43, and Mrs. Johnson (Elizabeth Fodnes '42), a daughter, Julia Louise, July 4, at Bemidji, Minn.

To Jacob J. Quiring '33, and Mrs. Quiring '35, a son, John Walter, July 23, at Salem, Ore.

To Philip Armstrong '41, and Mrs. Armstrong, a daughter, Karon Elizabeth, Mar. 20, at Northfield, Minn.

To Glenn Gevert '44, assistant pastor of Calvary Baptist Church, Binghamton, N. Y., and Mrs. Gevert (Ruth Higgs '44), a daughter, Joyce Marie, July 18.

To Arthur Bakker '41, and Mrs. Bakker '44, twins, Rebecca and Nathaniel, in June, at Malaga, Santander, Colombia, S. Amer.

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Warning: Muslims Are on the Move (Continued from page 94)

the British commonwealth, but at a future date will have the option of choosing either to remain or to separate from every British tie and declare their complete independence. What will be the future of the Church of Jesus Christ and its program of evangelism? What will be the attitude of these two dominions to the spreading of the gospel?

The Church of Jesus Christ has never depended on external circumstances for its progress. In fact, material prosperity and the patronage of reigning sovereigns have often reacted adversely on its spiritual growth. The blood of martyrs has always been the seed of the Church. Persecution has often advanced the Church, because it has afforded an opportunity for believers to display such courage and endurance that even their persecutors were astounded.

Without attempting to play a prophetic role I will venture to draw some inferences as to the future.

The Place of Pakistan

Muslim insistence on a separate dominion is significant. Though generally thought to arise from a fear of a Hindu majority in the administration of the country, their feeling goes far deeper than that. The fact of the matter is that a Muslim is always aware of the universality of his religion, and of the aggressive nature of Islam.

Muslim India is but one link (and the biggest link) in a chain of Muslim states stretching from Chinese Turkestan across Asia Minor, Arabia and Palestine, into Africa from Cairo to Morocco. Add the several million Muslims in China, and the East and West Indies, and one finds a solid

Mohammedan block encircling the globe.

The choice of Karachi as the capital of Pakistan is no mere accident. One must remember that the Punjab, the heart of Pakistan, has already played a great role in the Ahmadiyya movement of Muslim missionary enterprise in foreign countries, such as Africa, Europe and America, and will continue to affect Pakistan policy in the future.

Islam has never ceased to boast that it will someday supersede Christianity. *Pakistan is the beginning of the mobilization of scattered forces all over the world to challenge Christianity.*

Christian missions may be permitted in Pakistan, but any approach to Muslims will be strongly resented. They may follow Egypt's policy of refusing to allow Christian missionaries to approach Muslims, and refusing circulation of any literature with even a remote reference to Islam. As for conversion of Hindus to Christianity in Muslim territory, some Muslims once said to me, "You convert them to Christianity from idolatry, but we in our turn sooner or later will make them Muslims."

The problem of Pakistan is a world missionary problem for the church. Unless we mobilize our spiritual resources by praying and working for revival, by bringing back the Holy Bible to its proper place in homes and pulpits, by proclaiming the one gospel of salvation from sin through the death of Jesus Christ, a weak and divided church will face the world missionary force of a united Islam tomorrow. But the Cross of Christ must triumph over the Crescent of Islam.

What About Hindustan?

Conditions will be different in the

Dominion of India, sometimes designated as Hindustan. Hinduism as a religion has no future. A person may leave the fold, but no one born outside can join it. For some years Hinduism has been losing thirty thousand people a week to the Christian church, most of them from the depressed classes.

Hindu leaders have now made it clear that no such mass conversions will be tolerated in the future. Gandhi started the Harijan movement (uplift of the depressed classes) when he discovered that the Christian community had grown thirty-three per cent between 1921 and 1931. Fear of losing masses to Christianity is prevalent among the Hindus, and consequently mass evangelism may be stopped.

Missionaries carrying on humanitarian work will be allowed. Open preaching of the gospel may be permitted, but opposition may be encountered when the question of baptism of new converts is raised.

The Christian Task

It is of the utmost importance that Christian missions be loyal to the task of evangelism. The gospel of God's redeeming love against the dark background of the world's sinfulness must be preached without compromise.

The tendency at the moment will be to idealize everything that belongs to the nation, and to compromise on issues that are vital for Christ and His kingdom. It was a bad day for some missionary societies when they got sidetracked and drifted to humanitarian activities. Now they find themselves restricted under the new circumstances to such activities alone, since they have been notified that they will be welcome only as long as they confine themselves to medical and educational activities and do not try to convert people to Christianity.

Under the changed conditions it is my conviction that though the task of evangelism on an organized basis by foreign agencies may be resented in both dominions and native states, doors of opportunity through other channels will remain open.

One such channel is the native church in India. It has gained recognition from the new governments of its right to preach and convert people to the Christian faith. The churches need to be strengthened. It is now the duty of Christians from foreign lands to help the native church in every possible way to be a strong witnessing church in India. She needs a large number of Indian preachers who must receive sound training.

The individual Christian will have no restrictions in proclaiming the gospel, though as a professional missionary from a foreign organization he may encounter some difficulty. Those who have a burden of soul for those who are without Christ will suffer no restriction.

The Great Commission points out our obligation as well as our assurance. "All power is given unto me in heaven and in earth. Go ye therefore . . ."

No authority can supersede this power, and those who go in its strength and in obedience to the command will find doors of opportunity for the proclamation of the gospel open everywhere. "India for Christ" can still be our watchword.



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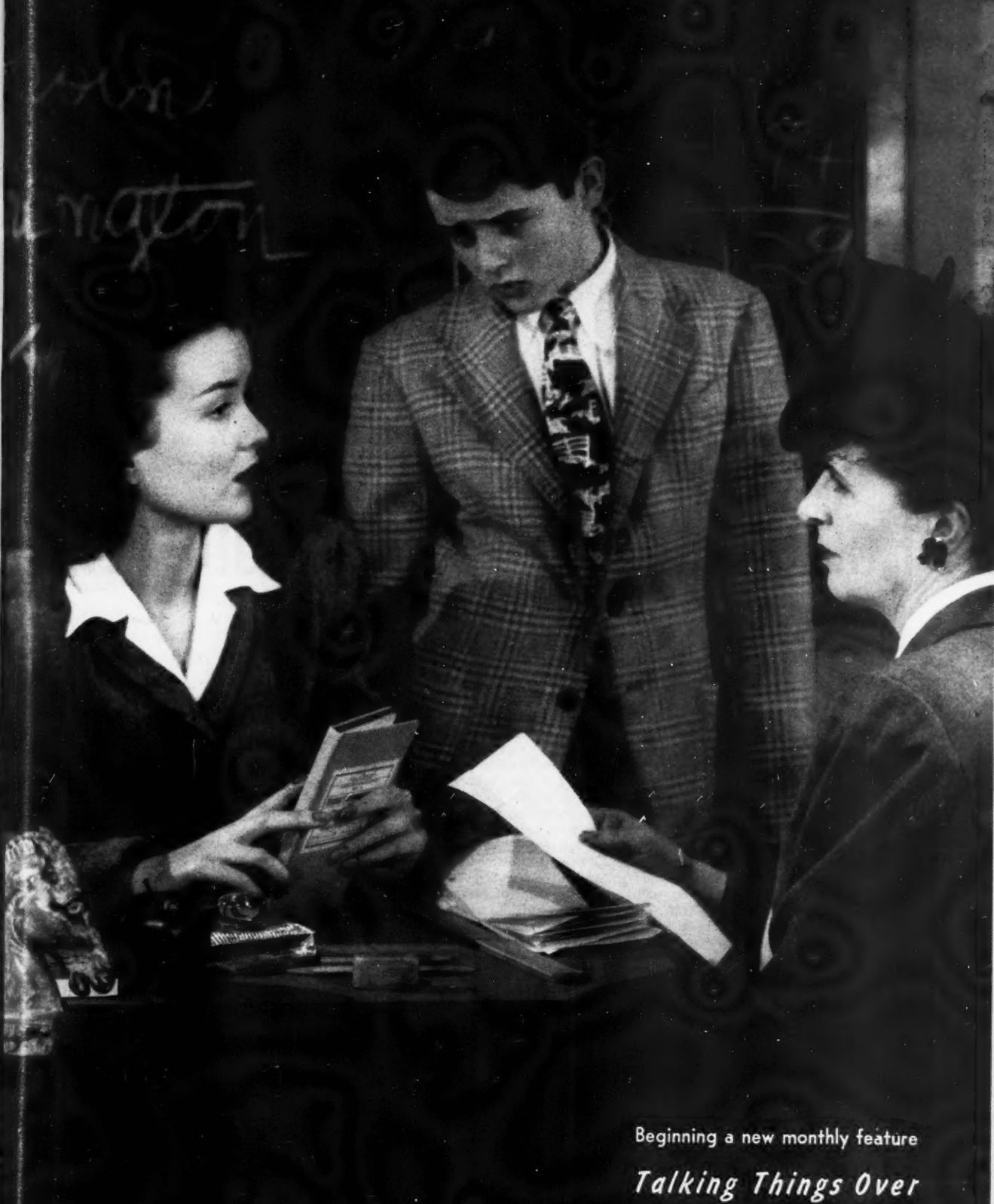
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Monthly



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Talking Things Over



Jim Rayburn, founder and field director of Young Life Campaign, visits with some boys who were hard to reach. Photo by Rudolph Vetter.

Persistence Pays in Young Life

By Walter Wesley

Leaders of this mission to high school young people have found that by patient effort they can get the most disinterested teen-agers to listen to the gospel—and like it.

ONE NIGHT a young man strode up the steps of a Fort Worth, Texas, home with an air of carefree confidence. But inwardly he was anything but cocky.

It was the first meeting of the new school year for his Young Life Club among the fashionable set at Carter Riverside High, and he wondered what kind of reception he would find inside. To him Young Life Club was a gospel-centered Christian meeting with the purpose of getting the high school crowd to consider the claims of Jesus Christ, and after all you don't find that crowd falling over themselves to hear the gospel these days.

As he pushed open the door and walked into the spacious front room he was greeted with shouts of "Hi, Jim" from a crowd that, when finally quieted down enough to count, totalled 158. The overflow from the chairs covered the carpet and the stairs, so that only a few square feet in the middle of the room remained for the leader.

When it was time for club to start he got under way quickly. Handing around little pocket-size chorus books he soon had them singing lustily. First a familiar

gospel chorus; then an old hymn; then another chorus. Three years before when he had first met with a handful of these young people to form the club, they had laughed at his songs. But they had kept coming to his meetings because of his friendliness and patient persistence, and now they sang with the enthusiasm of a pep squad.

Twenty minutes or more of singing, and Jim had his pocket Testament out and was speaking earnestly about the way to find real life in Jesus Christ. The crowd listened intently; then club was over almost as quickly as it began, and fellows and girls were milling around talking excitedly of getting 180 out for the next meeting.

Because Riverside's Young Life Club is typical of dozens of others scattered across the United States, which are this fall attracting thousands of young people not ordinarily interested in Christianity, you will want to hear the story of Jim Rayburn, who got the idea going, and the thirty or more leaders who are putting it to work.

Rayburn's eyes sparkle with a warm friendliness; as you talk to him you are

captured by his enthusiasm for getting the gospel to young people and his devotion to "doing it the way kids like it." Watch him with a group of teen-agers and you see a gifted speaker who can at one minute bring down the house with his riotous humor, and in the next plead humbly and convincingly for a fair-minded investigation of the Bible which he loves so well.

Rayburn didn't start out to be a "Young Lifer." He graduated from college in civil engineering, but his plans were suddenly altered one night when he was alone in the Rockies. He gave God his life, and with Maxine, his wife, headed for New Mexico and five years of persistent home mission work in remote mining communities. But always his interest was "the kids." He conceived the idea of a big summer conference for them, which he called "Mountain Top." But in five years his sermons began to wear thin, and realizing his need of further schooling he headed for theological seminary.

This landed him in Dallas, Texas, where he combined four years of school with varied young people's work. He was

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asked to work among the young people in a town notorious for its indifference to religion. He attacked the problem energetically, but for several months made little inroad. Then he started a meeting on Monday night, put it in a desirable home, made it an informal club. Almost at once attendance shot up and the club came to be the best attended activity in the entire school. Things began to happen. Young people began to read their Bibles and their lives were changed.

In the meantime Rayburn finished school and went at the job full time, not only conducting his own clubs in four different communities, but organizing groups of other young men to do the same thing.

In 1941 Young Life Campaign was incorporated.* Five full-time leaders comprised the original staff, but it has now grown to six times that number, in addition to many local leaders who devote part of their time to the work.

Young Life is not just a movement; it is a band of missionaries to the high school crowd. Believing that teen-agers are at the most strategic age to respond to the gospel, and that they live in a world all their own, Young Life leaders seek to be specialists. They believe you must study young people, live with them, get to know them, if you are going to win them to Christ. They know that 70 per cent of them never go to church, that they're prejudiced and aloof from ordinary gospel efforts, and that prejudice and ignorance can be overcome only by patient, painstaking missionary work.

To illustrate, let's watch one of Jim Rayburn's leaders at work in a hypothetical situation that is typical of many in real life. His name is George and since graduating from seminary two years ago, he's been devoting his full time to this, because he has a genuine burden for teen-agers. He doesn't believe it's enough that there are churches in town to which youngsters could go if they wanted to. The fact of the matter is that they don't want to, and someone is going to have to go to them. He lives near Center High and the Lord has laid its 1,200 students on his heart, though he scarcely knows any of them.

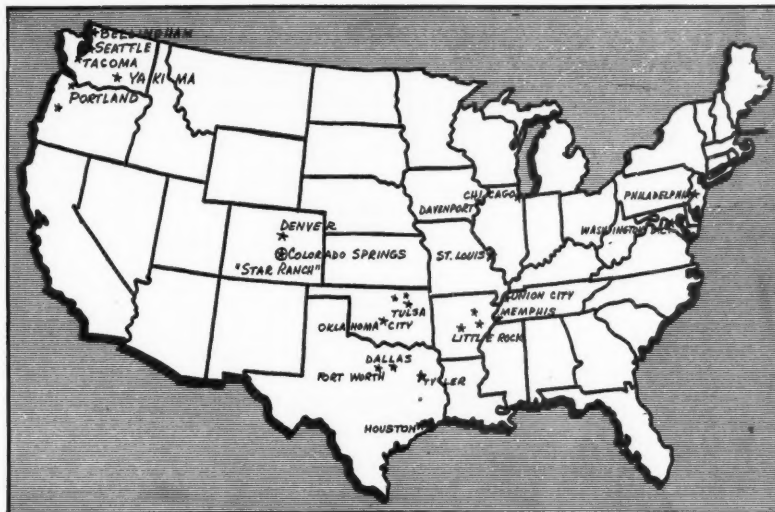
He begins by getting acquainted with pastors and Christian adults in the community, explaining his idea for reaching the kids. What young people do they know who are "all out" for Christ and could help him get started? What leading young people do they know in the school? He finds a warm-hearted pastor or two, a couple of praying women who promise to stand back of him, and gets the names of a few youngsters. Two of them, Jack and Ken, are football players, not Christians, but clean-cut fellows who have a lot of influence at school.

After school George heads for football practice. On the sidelines he finds Jack and Ken, meets them casually, watches practice a while, and meets several others before he strolls off. He may even throw the football around a bit. He used to play in college, and [Continued on page 152]

*Though the name is similar to the National Young Life Campaign in England, these two works are not to be confused. They are not related, though a friendly co-operative spirit exists between them.



Young Life Clubs are informal and friendly, like this one in Pleasant Grove, Texas, led by Orville Mitchell. Map below shows the extent of Young Life work.



Young Life leaders are constantly with the high school crowd. Here Art Rech talks with Riverside High (Fort Worth) boys, who might never have been reached through other means. Sammy Adams, all-round champion athlete, is at right.



"Does Jesus Christ Live Here?"

A STIMULATING STORY BY T. DeCOURCY RAYNER

HI, TILDY, supper nigh ready?" called Sandy Kenmure through the screen door of the kitchen, en route from the pump to the barn.

He was about to proceed on his way when, in place of the blithesome greeting he usually received in response to such a hail, he heard a mournful sigh, and a flat, dull voice made answer: "No, Sandy, supper isn't ready, but I'll start

making it right away."

In great surprise Sandy hurried into the kitchen, sure that something must be amiss. As soon as he caught sight of his wife's face, he exclaimed in amazement: "For the land sakes, Tildy, what's ailing ye? Ye look as if ye've seen a ghost!"

"No, Sandy, I've seen no ghost, but I feel as if I've been looking into the face of the Almighty all afternoon; at least,

ever since that queer visitor left."

"So? It's a queer visitor who upset ye then? Who was it, man or wumman?"

"A man, but I don't know who he is; he's a stranger in these parts. For one thing he left his car out in the road by our mailbox, came through the front gate across the lawn and knocked on the front door, and you know nobody around here ever does that. Well, as soon as I opened the door, he took off his hat with a friendly smile as he said, politely, 'Good afternoon, lady. Does Jesus Christ live here?'"

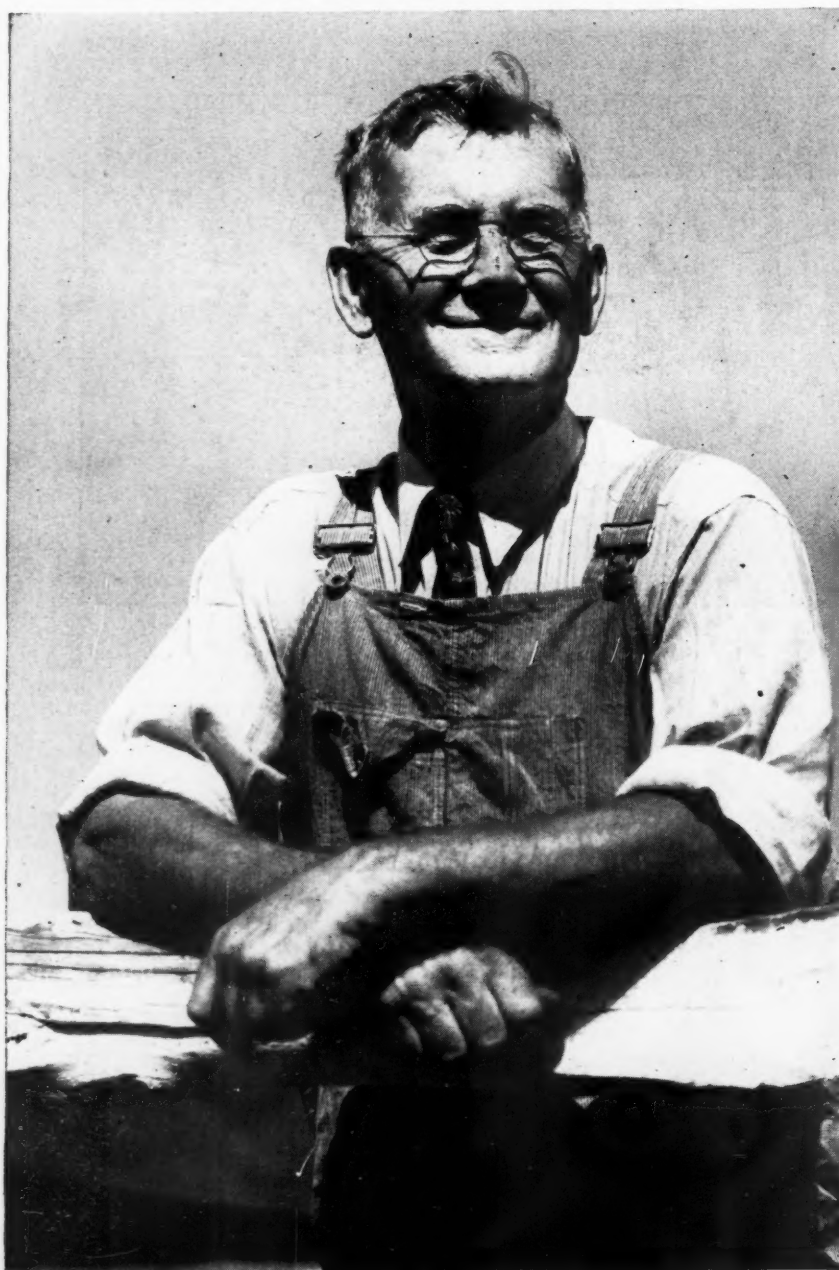
"For the land sakes! Does *who* live here?"

"Jesus Christ, Sandy! He asked, 'Does Jesus Christ live here?'"

"Well I swan!" And, glancing suspiciously round the kitchen, Sandy hurried off to the barn without another word.

"My, but that sure knocked Sandy speechless for once in his life," said his wife to herself as he hurried away, "and I'm not surprised, for that question sure knocked me speechless too."

The stranger leaned across the fence. "Whenever I see a fine house like that," he said to Sandy, "I always wonder if Jesus Christ lives there." Lambert photo



AT THE SUPPER table a little later Sandy immediately took up the matter of the queer visitor and his question with such eagerness as to betray the fact that it had been uppermost in his mind ever since he heard it.

"Say, Tildy, what did ye say when the man asked ye, 'Does Jesus Christ live here?'"

"Say? What could I say to such a question? I was that 'mazed I couldn't say a word. My jaw simply dropped, and I stood there with my mouth wide open staring at the man like a gawky loon."

"But, Tildy, why didn't ye tell him we belong to church?"

"'Cause that wasn't what he wanted to know. What he was interested in was, 'Does Jesus Christ live here?' And I couldn't say Jesus Christ does live here, now could I?"

"But I still think ye might have told him we are members of the church."

"He didn't ask that, Sandy. Besides, it's so long since we went to church, I doubt if they've kept our names on the roll."

"Well, I know we don't go reg'lar, but we do go occasionally. You know as well as I do that our car ain't so good since the war, Tildy."

"Now look here, Sandy, you know right well you wouldn't bother to go when the car was all right. Besides, even now it's always good enough to drive to town lodge nights, or to anything else you're real interested in."

"Then why didn't ye tell the man we give money to the church?"

"He didn't ask that. And how could I say we give money to the church when

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we don't?"

"Why, Tildy, we always give ten dollars a year to church, ye know that."

"We used to, but you quit five years ago, when you said you'd give twenty-five cents a Sunday. And you haven't been to church since, 'cept on anniversaries and maybe Easter. Besides, Sandy, the man wanted to know, 'Does Jesus Christ live here?' Let's be honest! Can we truthfully say Jesus Christ does live here?"

"Well, what did the man say when you couldn't answer?"

"Nothing! He just nodded friendly like and went on his way. I guess he figured he'd said enough for one visit; and, believe me, he had."

TWO DAYS LATER Sandy was working the west meadow and had stopped near the fence to rest his horses, when he noticed a small car stop on the side road close to the fence. A man came over, offering his hand in a friendly manner and asked: "Could you tell me, please, who lives in that fine house over yonder?"

"Sure can, stranger; I happen to live there myself. Alexander Kenmure at your service. Anything I can do for you?"

"Why, yes. Whenever I see a fine house like that I always wonder if Jesus Christ lives there. Does Jesus live there?"

"Say, you must be the feller that nigh scared my Tildy out of her wits the other day. Who are ye? A new preacher?"

"No, I'm just a retired businessman from the city, Eric Bondfield by name. I've bought a small place several miles down the line, have someone to work it for me, and I'm out trying to get acquainted with my new neighbors. I take it you've been thinking over my question to your wife?"

"You bet we have! Scarce thought of anything else since." And a wistful look came over his face.

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THROUGH THE BIBLE STUDY
4112 Gaston Avenue Dallas 4, Texas

October, 1947

Noting that look Eric Bondfield asked gently: "Tell me, does the Lord Jesus live in your home? It makes such a big difference if He does."

"Can't honestly say He does—as yet—but I guess both Tildy and me are kind of wishing He might."

"Well, He will gladly come if He is invited. He won't force His way in. He likes to be welcomed; but He will stay in any home that welcomes Him."

"Say, Mr. Bondfield, won't you come round to the house and show Tildy and me how to invite Jesus Christ to come and live in our home?"

"No, my friend, not this time, although I will gladly come some other day. You

In Next Month's Youth Supplement

How to Pep Up Your Program

Harold E. Garner tells you several unique ways to keep interest alive on Sunday nights. This is only the first of several helpful articles he is planning.

A Rejected Gift

A short-short story with a powerful lesson written for Youth Supplement by seventeen-year-old Hiley Ward, of William Jewell College.

When Jesus Christ Lives Here

The sequel to T. DeCourcy Rayner's story which appears in this issue. Mr. Rayner, pastor of Knox Presbyterian Church, New Carlisle, Quebec, has a real flair for writing.

God's Purpose with Words

A valuable talk on the language of the Bible by Gerrit Verkuyl, who recently completed the Berkeley Translation of the New Testament. Written for young people who find "King James English" difficult.

two must do the inviting; no one can do this for you. But if you really want Him, you will soon learn how to invite Him. Have you a Bible? Then read Luke 19:1-10 to discover how one man welcomed the Lord into his home. Good-by!"

At the supper table Sandy asked, "Wasn't I right, Tildy, when I said we were both kinda wishing we could have Jesus Christ live in our home?"

"Yes, Sandy; but how can we get Him to come?"

"Why, Mr. Bondfield said He would gladly come if we just invited Him. He said we would soon learn how to invite Him if we wanted Him badly enough. He said to read Luke 19 where it says Zachaeus received Him joyfully."

Tildy reached for the dusty Bible and thumbed through it. "Look, Sandy, verse 7 tells how the people said that Jesus 'was gone to be guest with a man that is a sinner.' Then I guess maybe He will come to us."

"Say, Tildy, let's invite Him."

RETORT:

LETTERS FROM
YOUNG PEOPLE

Time with God

The reprint in August from *Quiet Time*, an Inter-Varsity Christian Fellowship booklet, has brought a flood of requests to their office at 64 E. Lake Street, Chicago. The booklet costs ten cents, and is one of the most helpful guides to a Christian's devotional life in print.

How to Witness

MOODY MONTHY comes every month to our church. One day my pastor said I could have it, since he had his own copy. Today I am grateful to my pastor, Rev. H. L. Bourner, for this gift. *YOUTH SUPPLEMENT* carries in it what all youth who love Christ want to read.

I have just finished "How to Witness." I was stirred inside to think how young people in New York high schools are winning souls for the Lord. I know how easy it is to say you will speak to someone and then not do it. I just finished high school this spring. As a member of the football and basketball teams I felt the challenge to live a real Christian life in the locker room and on the field.

Too, during the year, Young Life elected me as president, and through our Young Life material, which seems to be like the New Yorker's material, I was able to find ways to talk for the Lord. The greatest stand a boy or girl can make is for the Lord, then live for Christ in his school.

DAVID KLASING, St. Louis, Mo.

I wish *YOUTH SUPPLEMENT* were longer. "How to Witness" was wonderful. I was pretty discouraged and almost ready to believe there weren't any Christian teenagers. I am a junior in a small town high school . . . and I wish I knew some like those mentioned in the article.

DELORIS TAYLOR, Logansport, Ind.

"How to Witness" by Brandt Reed is one of the most inspirational articles that I have ever read. It has given me a new goal in life—to witness more each day for Him who gave His life that all might live.

RUTH JOHNSTON, Garland, Kan.

Honey and Peggy

We want to write to thank you for such a wonderful magazine. My sister and I are in our teens and truly enjoy the *YOUTH SUPPLEMENT*. The stories are a great help.

HONEY and PEGGY ANDERSON,
Akron, Ohio

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Gloversville, N. Y.

Getting the Right Proportion

IN CHALK ILLUSTRATION

By James F. Harrison

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Figure 1

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Figure 2

Persistence Pays in Young Life

[Continued from page 149]

loves to be around the game. He's the sort of fellow that likes young people, and they soon get to like him.

He may not have an overdose of personality. That doesn't matter too much. It's honest-to-goodness sincerity of purpose that counts in the long run. And as he hangs around practice frequently, and follows up all the leads he can get, he gradually comes to have quite a number of friends around Center High. He makes it a point to meet leaders—athletes, student government officers, club officers—knowing that if he can get them to the club which he has in mind, many of the rest of the crowd will follow.

All this while George has been building up a prayer list which he goes over regularly. Jack and Ken are listed on it, and so are dozens of others whom he has met—young people who possibly have no praying parent, no Christian friend.

There are millions just like them in America's high schools, youngsters for whom nobody ever prays by name. A few months later George will see some of the most unlikely prospects attending his Young Life Club. He's going to witness miracles wrought in their lives. He'll never be able to explain just why they came to club or got interested without referring to the notebook that contains his prayer list. God answers prayer.

It's time now to think about starting a gospel meeting for this high school. George has been thinking of it all along. What he has in mind is an informal club meeting, one night a week, for just one hour, in a convenient, suitable home. He's already got his eye on the place that he thinks will work best.

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And at Joe's they're treated to as friendly and congenial a meeting as you'll ever find. George may start it off in any number of ways. (Every leader is different, and so is every crowd. You can't make a cookie-cutter pattern that will work every time.) But somewhere in the proceedings he'll present the idea of a regular weekly club meeting, open to anyone in the school, for the purpose of finding out about real life. And George will tell them straight from the shoulder how he found Christ, and the difference it has made.

Instead of pooh-poohing the idea, most of the crowd will go for it like ducks to water, because they already know George and trust him. They know he's a square shooter and that he's got something!

In his meetings George will shy away from things that needlessly rub young people the wrong way. He knows that some youngsters don't like being made a spectacle of or embarrassed in any way. So he doesn't introduce first-timers publicly. Instead he meets them before club starts and treats them like old-timers right from the start.

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After a few weeks George is likely to find certain young people showing a serious interest in the claims of Christ, perhaps seeking him out after club to ask him questions. Sometimes he will find that they are [Continued on page 154]

NEW CHORUS OF THE MONTH

I Timothy 1: 15

F. H. CARTER

WENDELL P. LOVELESS



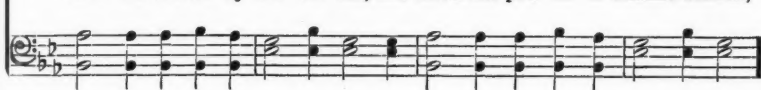
This is a faith-ful say-ing, "Christ Je-sus came to save"; . . . to save;



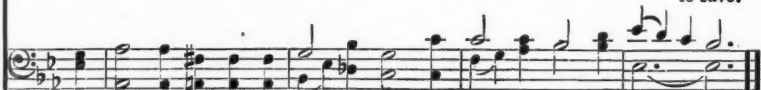
Sin-ner, O cease de-lay-ing, Christ Je-sus came to save. . . . He to save.



died on Cal-va-ry for our sin, His blood has pow-er to cleanse with-in;

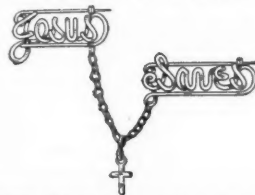


Re-ceive Him now, and new life be-gin; Christ Je-sus came to save. . . . to save.



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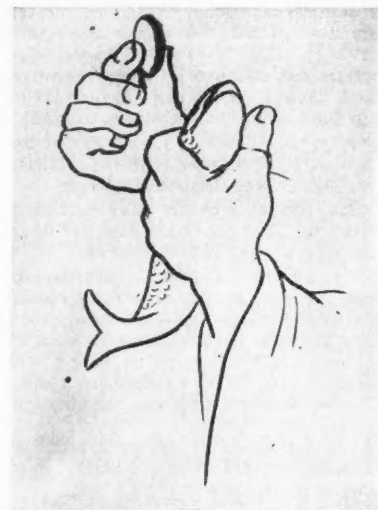


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[Continued from page 149]

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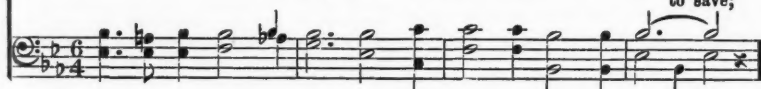
I Timothy 1: 15

F. H. CARTER

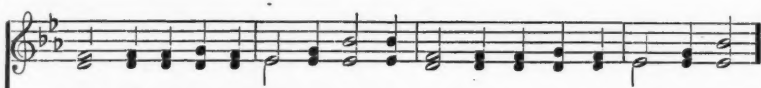
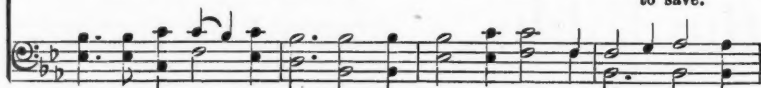
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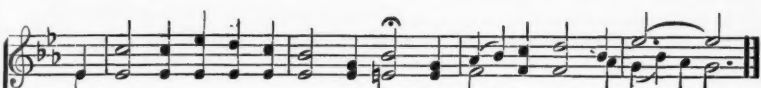
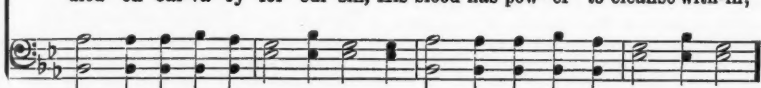
This is a faith-ful say-ing, "Christ Je-sus came to save"; . . . to save;



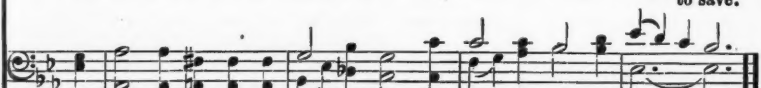
Sin-ner, O cease de-lay-ing, Christ Je-sus came to save. . . . He to save.



died on Cal-va-ry for our sin, His blood has pow-er to cleanse with-in;



Re-ceive Him now, and new life be-gin; Christ Je-sus came to save. . . . to save.



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Persistence Pays in Young Life

[Continued from page 153]

ready to settle the matter of their relation to the Saviour, or that they have already done it quietly while he spoke during some club meeting.

George had learned that only one in a thousand accepts the "good news" the first time he hears it, so his first problem is to conduct his meetings in a way that will make the crowd want to come back for more each time. Slowly and patiently he sows the seed, explaining the gospel to young people who have been confused, ignorant, or rebellious, and looking to God for wisdom in pressing the issue of salvation.

Many times decisions will be made at a week-end camp or conference, or a summer camp, part of the varied program by which Young Life leaders seek to reach young people and to meet their varied interests.

Methods are secondary to these leaders. If they find that the old way won't work, they look to God for some new way of "getting in with the gang." An occasional party gives Young Lifers a chance to "let off steam" and frequently brings in new contacts. But in Young Life Clubs themselves they rarely resort to games or refreshments for inducement. The meeting itself is lively and interesting enough to attract. And the heart of the meeting is the leader's brief, to-the-point Bible message, toward which everything else points.

Decisions based on such a presentation of the gospel are generally intelligent and lasting. A high percentage of converts go

on toward a mature Christian experience, taking an active part in local churches, or enrolling in colleges and Bible schools to prepare for Christian service.

When a fellow or girl accepts Jesus Christ, his Young Life leader seeks at once to help him develop good habits of Bible study and prayer. With the aid of the Navigator's memory program† he is introduced to the invaluable help of committing to memory key verses that will stand him in good stead in times of temptation, doubt, and discouragement. He may also be brought into a Bible study class, where he is grounded in the faith, taught to study the Bible for himself, and assisted in learning to witness to others of what Christ has done for him.

One such young fellow is Sammy Adams, an all-district choice in football, basketball, and baseball, and Fort Worth's champion breast stroke swimmer, of Jim Rayburn's club at Carter Riverside. Let him tell the story of how Young Life got started at his school. "The first I ever heard of Young Life was at a school assembly about three years ago. I imagine it was like a lot of assemblies given all over the United States in various schools. It was a good program, with Jim Rayburn talking to us, and a quartet singing. After the program, Jim asked if we would like to have a club at Riverside. There were quite a few guys who went up to talk with him about it, and so, not to be outdone, I went.

"Well, that started our club. I went for a while and gave Jim all kinds of trouble, such as throwing books and pushing

†The Navigators, Inc., Box 70, Los Angeles, Calif.

his car away. All this time he was telling us about a person named Jesus. . . . One night I was caught cutting up, so Jim took me out of the choir. (That was the name given to about fifteen guys who sat on the stairway.) It sure burned me up, so I sat there and stared at him. While I was sitting there I noticed he was still talking about Jesus. This time I listened. Jim told how Jesus had loved us so much He died on the cross for me. . . . Then came camp and there I found the Lord. I got to reading my Bible and was starting to find out more about Jesus. All this past season He has really blessed me in sports. I couldn't have done anything without Him."

Rayburn is convinced that an aggressive testimony can be launched among the students of any high school if they are approached wisely and prayerfully by a competent leader. Of course this is a job everyone can't do, but many would be surprised at how well they could succeed with a little training and consecrated effort.

For that purpose Young Life conducts a leadership training course each summer at Star Ranch, the beautiful dude ranch just out of Colorado Springs, which was recently made available to them for conferences and summer camp periods,† and which serves as national headquarters for the group. Besides this Jim Rayburn and each of his leaders are available to consult with local workers wherever possible and to conduct training conferences.

In one southern city a busy office worker, at one of Rayburn's meetings in a city-wide youth campaign, caught a vision of reaching young people. He was an unlikely prospect for a leader, saddled with family responsibilities and long hours at the office. But his heart was in the idea and he refused to be sidetracked. Knowing a few students at a nearby high school, he started a club. Now he averages more than 100 a week at his club and runs a summer camp besides.

In Texas a busy, successful businessman invited Young Life to use his boys' club house for their meetings, and became so enthusiastic he slipped into the meetings himself. (Ordinarily adults are not able to get such a direct view.) His own heart was stirred and his Christian life challenged. Now he spends one night every week conducting a club of his own, attended by more than 75 of the youngsters in Pleasant Grove, as well as the football coach.

This man is Orville Mitchell, Dallas manufacturer, who with John E. Mitchell Jr., is one of the board of directors which actively guides the affairs of the campaign. Others include his brother, Club Aluminum's H. J. Taylor, of Chicago, and Weyerhaeuser Timber's Dave Weyerhaeuser, of Tacoma, Wash.

Rayburn envisions the day when all over America there will be hosts of Young Life Clubs, or similar efforts, conducted by specialists, either full or part time Christian workers, who persistently and patiently are winning their way with the high school crowd and leading them to satisfying faith in the Lord Jesus Christ.

†For information address Young Life Campaign, Star Ranch, Colorado Springs, Colo.

Talking Things Over by Walden Howard

You...and the Bible

SAY, YOUNG FELLOW, young girl . . . what one word sums up all that you are supposed to be doing with your Bible? Ever thought of that?

You will find, if you study it through, that you have lots of responsibilities to your Bible as a young Christian. You're to read it (I Tim. 4:13), to study it (II Tim. 2:15), to memorize it (Job 22:22), to meditate on it (Josh. 1:8), to believe it (I Thess. 2:13), to obey it (John 14:21), and to preach it (II Tim. 4:2).

Some of these mean taking the Word of God into our lives; some, giving it out. We can't give out what we haven't taken in . . . so, obviously, our first job is take in. And the whole process of taking in can be summed up in one word—FEED.

We are to feed on the Word. That means taking time to eat it, just as you take time to eat physical food each day.

(Better make it regular too . . . once or twice a day.) Feeding means chewing the spiritual food we eat . . . spending time to think about it and get hold of it. And it means believing and obeying it so that it gets built into our lives.

The Bible is food, you see! . . . Strong meat, lots of it, that only mature Christians can handle. But plenty of it is for you and me . . . chopped down to our size so that we can get hold of it and eat it.

Now let me ask you a personal question that will leave some of you squirming. How long has it been since you have fed on the Word of God? I don't mean, how long since you heard a good sermon, but how long since you got something from the Bible yourself, chewed on it, got it built into your life? Better get going on this . . . every day . . . if you want to grow!

Next Month: On Getting too Busy for the Lord

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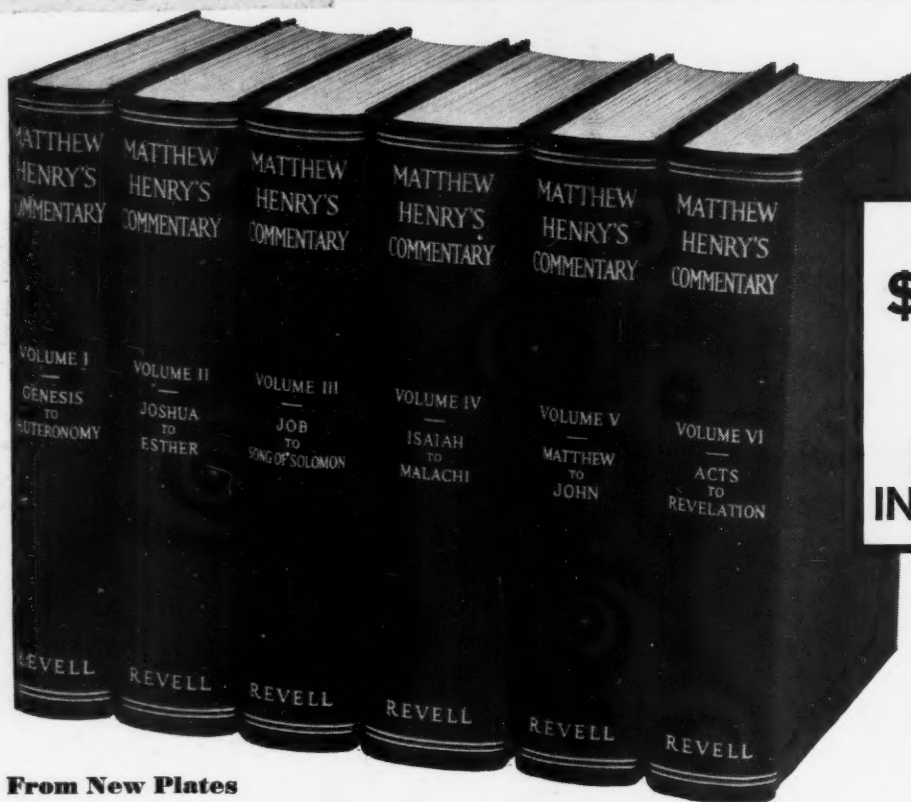
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